# THE PRINCIPLES OF SAHAJ MARG

## VOLUME ELEVEN

P. RAJAGOPALACHARI

# The Principles of Sahaj Marg
## Volume XI

by

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# Publishers' Note

We are here, once again, with the next collection of our Revered and Beloved Master, Pujyasri Parthasarathi Rajagopalachari's speeches and talks given on various occasions during his untiring tours within India.

This collection covers all the talks in the calendar-year 1989, beginning with the talks at Rev. Babuji's Birthday Celebrations, Allahabad, April, 1989.

We wish all our readers yet another round of enlightening reading.

Publications Department
Shri Ram Chandra Mission

# Heart to Heart

My thanks to my respected brother Dr. Chandrika Prasadji for having given me permission to speak in English. Actually, it is the recognition of my rather weak Hindi, and I think he wanted to spare me the embarrassment. Anyway, I am happy, as I am a little more fluent in English and we have some overseas people. First of all, I would like to make a comment about this book—*Heart to Heart.* I don't know what people have understood from that title. Of course, it's not yet been read, what the author has intended to say in his talks. Even I don't know. Many people, I think, don't believe me when I say that I do not know the content of my speeches very often, especially the subtler aspects. And it has been necessary for me to listen to the tapes and often I am astonished, sometimes I am astounded, by what I have said because it was not in my knowledge. It is an absolutely truthful fact that I often say things of which I have no knowledge at all. Now, this is no doubt Babuji's grace, and the grace of the Master in his plenitude, you see, in His love for us. And thinking over this aspect that, if you can convey something which is in not in your intellect, which is not an actual piece of knowledge that you possess—from where does it come? I was reminded of a Sufi reference to what in Hindi we can call the *hriday yoni*, the, shall we say, organ of creation in the heart. That is what Babuji Maharaj used to do. He used to say, "I am seeding the heart."

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Talk at Allahabad on the occasion of Pujyashri Babuji Maharaj's Birthday Celebrations 30th April 1989.

That is why, when thinking over this, brooding over this, I came to the conclusion that when Babuji Maharaj said, "My Master transferred all his knowledge to me," it was not from brain to brain, which is the intellectual process that we adopt in all our educational systems all over the world. Brain to brain, translated into practice in the laboratories. This is from heart to heart. So I am not referring to any esoteric or any mystification, but to a simple fact that this is how the Master transfers knowledge to us, the higher knowledge, esoteric knowledge. It is not taught.

I once asked Babuji Maharaj, after he had told me that he was making me his spiritual successor, spiritual representative—in *Voice Real* he has said somewhere, when revealing something, that eventually he would disclose all the secrets to his own representative—I said, "Babuji, now that you have made me your representative, how about telling me all the secrets of Nature?" It was a very childish approach to knowledge. It was probably in my eagerness to know more about everything which I need not know, which I should not know, perhaps. You know, we have always this anxiety to possess knowledge for its own sake. That is why people read books and books and books for knowledge which they never use. I have come to the conclusion that, as the human body acquires weight which it does not need, as multi-millionaires amass wealth which they will never use, which is another form of weight on the system, intelligent people too acquire a lot of unnecessary useless knowledge which they are never going to use in this existence. That is intellectual knowledge. Even professors — how much of the knowledge that they have acquired and which they are teaching to others do they themselves use in their

own personal lives, is a very moot question. I would not hazard an opinion for fear of offending my professorial colleagues and friends and abhyasis here. But it is a very moot question and I have no hesitation in saying it is perhaps a very tiny, insignificant part of their total knowledge. Which only proves, not that knowledge is useless, but that we don't need too much of it.

I learnt this from my Master, Revered Babuji Maharaj, that knowledge, too, is something that you must have and use according to need. If I need to know something about where I am going, a little bit of geography is enough. That from Madras I have to travel north, north-east, and then north. That from Delhi I have to travel east. You see, the basic rudimentary approach to geography. Like when you go in the *dehat* [countryside], you say, "Where is this village Johanpur? How do I get to Johanpur?" He says, "Go east." Similarly if you want to do something, the fundamental bits of knowledge are what you need. See, this greed for acquisition is not only restricted to food or to wealth. In its most subtle form it prevails in our universities. Too much of knowledge, too much of acquisition, too much of greed for it. And then this possessiveness —like the moneyed man will not part with his wealth, there are professors who refuse to teach their students anything of value. And then if the student is a brilliant man, they put their name onto his thesis so that their glory is there. All these corrupt practices are not only prevalent in the halls of commerce and industry, but in the halls of learning, which is a very sad thing. Fortunately for us, in the spiritual tradition this is not allowed, this is not permitted; most importantly, it is not possible. Because the Master offers to us at each moment what we need,

whether it be power, whether it be knowledge, whether it be money. My Master used to tell, "If you need thirty rupees to go somewhere and you have those thirty rupees, it is enough. Why do you need the thirty-first rupee?"

I remember, once upon a time, when I used to be very fascinated with Swami Vivekananda and his life as a *parivrajaka* [wandering monk], I had also this idea that I would take a hundred rupees, leave my home, and walk out for a month. Anywhere, just go away for a month and come back. No friends, nothing but a hundred rupees in the pocket. Then I decided I should do it with one rupee in the pocket. So I put this proposition before my Master, that I want to go out for one month, away from everything, walk with one rupee in the pocket. He said, "*Dekho, yahi museebat hai, ke Master ke uper jo bharosa nai hai, tumko, ek rupiah pe hai.*" The faith that you don't have in the Master, you have in one single rupee. Because you are prepared to venture out with one rupee, but not with faith in the Master. After all, how much can one rupee do for you?

So these are the ways wisdom is given to us. And when I asked this question of Babuji, "Now that you are making me your representative...", in fact, he had made his document, and had it delivered to me. I was impatient, you see, to know everything that he knew. Two things I forgot: that knowledge is infinite, our need is minuscule. Secondly, we cannot have all the knowledge at once. It will be given to us as we go on. And then this third thing I discovered from my own experience, when I spoke of things I had no knowledge about at all, absolutely ignorant talk. Then I understood that in His benevolence, in His mercy, keeping his promise of revealing everything to the

representative, I was getting these bits of knowledge from His heart to my heart. And that is how I was able to speak so many things which I could not have spoken about otherwise. That is why this series is named *Heart to Heart*, because I speak from my heart, not from my brain. The brain has nothing to do now with my spiritual existence, except to give me such guidance as I need, like the instruments in a pilot's cabin, to show direction, to show height, to show the weather outside. The intellect is for our guidance alone, temporal guidance; it has nothing to do with the spiritual life. This took me a long time to realise.

So I hope our communication too will be of that nature, heart to heart. Because I find this tendency to ask questions, to seek intellectual satisfaction, answers, is utterly, in one sense, pressing us down, keeping us on this level from which we have to rise. So I would like people to understand this business of 'heart to heart', that communication, real communication, spiritual communication, loving communication, can only be from heart to heart. Forget your brains. Once Babuji told me it is somewhat of a pity that God gave us a brain. The heart was enough.

The second thing is, Babuji was always saying, "Speak what you mean and mean what you say." "Say what you mean and mean what you say." Now, this is only possible when we speak from the heart, because the head, unfortunately, is like a computer. If it is to your benefit, you will say anything that is right or what you think for that moment is right. What is of benefit to us may not be right. The brain will play tricks with us because we program it: "Everybody is telling lies; why should I not tell lies?" The brain says, "Yes, why not?" "Everybody is making money by corrupt practices; why

not I?" The brain says, "Yes, why not?" It is logical. The brain gives logical answers, not ethical answers, by no means moral answers. That is why Babuji said, "When in doubt, refer to your heart." The brain is a very convenient instrument that we have developed. That is why you find highly intelligent people, who should know better, do criminal things—very, very intelligent people.

There are professors on campuses who are drug addicts—at least in the West. I am happy that in the East it is not there, in India especially it is not there. How can you reconcile a professor, even of philosophy, being a drug addict? Because his knowledge has no bearing on his existence. And he is using it to refer to his head, and the head says, "What is wrong with it? There are ways of getting the higher ecstatic experiences." Even a professor like William James, who wrote about varieties of religious experience in a famous book, *The Gifford Lectures of Oxford*, says that transcendental experiences can be had through so many ways, including drugs. Now, to accept that a drug experience can be a transcendental experience is itself a lie. Now, he was a professor, a renowned psychologist, whose textbook on psychology is still famous. But, even that he accepted that this is one way too of a transcendental experience! Now yoga does not accept, though there are ways of yoga, for instance the Vamamachara cult—*panchamakara*, things like that—where we have a perverted sense of accepting and achieving what we call a heightened state of awareness, a state of enlightenment. But enlightenment cannot come through wrong means. The spiritual enlightenment is possible only by the Grace of the Guru. If it is available through drugs, it cannot be

the highest, or even very high. It is only an altered state of consciousness.

So this is where the maze of knowledge, of intellect, can lead us. We are mislead without our knowing that we are being mislead. It is like a faulty compass which has lost its bearing on the north, with the point of the compass going round and round, and we think wherever it is pointing is north. So the intellect, I repeat, is a very convenient mechanism. We program it ourselves and then we go by that program, saying, "My head has told me this is right."

So the communication from heart to heart is of extraordinary importance, is of very vital importance. And how do we do that? Here we do it through cleaning, through meditation. Cleaning to keep the channels open, free of all impediments, obstructions.Transmission—withwhatever we do, the transmission benefits us. By growth we acquire it, like a child who becomes stronger and stronger because it is growing. There is no separate act of giving the child strength—"You grow and then I will put strength into you." Growing is becoming stronger, becoming more intelligent, becoming wiser. Unfortunately to the temporal growth or the human growth of the human system, the corporeal existence, there is a limit. Otherwise with age everyone should become wiser, everyone should become stronger. But there is a limit, at the physical level there are very specific, definite limits which you cannot transcend. In the mental sphere, well, there is not much limit to knowledge. If you go about it in the right way, it is possible to go on learning and learning and learning. I was told there was a poet called Mr. Rahul Sankrityayan who was a master of about eighteen languages, or twenty-two

languages. Not just talking in them, but master of languages. Of course, now that you are in Sahaj Marg, no doubt you would say there was some samskara from the past which made him a master of languages. Nevertheless, it is an achievement. Such achievements, of what use they are? Babuji used to say, "It is enough to speak in one language if you are able to convey to the other person what you want to convey." So you see, the need for languages becomes obviated when we speak from heart to heart.

What is the need for PhD degrees in so many other, shall we say, subjects, faculties? Babuji, as you know, did not possess any degrees. He did not complete school, yet in him was the wisdom of all ages, all universes, everything that you can put under the label 'divine'. From where did he get it? By growing in the next dimension, beyond the mental—the spiritual. In the spiritual dimension you have the access to the universal *bhandara* of knowledge, the ultimate, absolute, totality of existence. Anything you want you can get from there, and that is by the Graceof the Master who gives you as you need, what you need. If it is physical strength—I have seen Babuji Maharaj climbing up five flights of stairs when we had to go up to the British Consulate in Madras for a visa in 1972. He was still in those days very weak. And he was climbing before me. We had only to go to the fourth floor, and when I reached the fourth floor, I found he had gone up to the fifth. I was gasping for breath and there he was like a *Kalyana Purusha*. I said, "*Babuji, aap wahan kya kar rahen hai*? What are you doing there?" He said, "I don't know. I kept walking. I have come here." I said, "Please come back down." At that

moment it was necessary, he found the strength in himself.

Many philosophers have come, great people have come, professors have come to ask questions of him. He was never wanting for an answer. He always started by saying, "I am ignorant. I have no education, but..." I have never found him faltering for an answer. In fact, I have had certain situations being with him, when I thought, "Well, this question is now Babuji's doomsday question!. This he is not going to answer," and he was out with an answer immediately. In fact, rather irreverently, I have often longed to find him faced with a question which he could not answer. I never had the opportunity of seeing him in that situation. That is infallibility; that is Divinity. The Divine is never found wanting; such a person is never found wanting. There was no situation out of which he could not escape. When he needed mental knowledge of any subject, including atomic science, such as I have written somewhere, he found it. And when I asked, "How did you get it?" He said, "Well, I went in. By Lalaji's grace I found the answer." Going into the thing, you see. Therefore in English we say we have to go into the heart of things. Not into the mind of things, not into the brain of things, but into the heart of things—penetrate to the heart of it. Therefore again, heart to heart.

How did He know us? Not by our history, not by our geography, not by our paternity, not by our genealogy, not by our pedigree. Again, he looked into our hearts. Because in our heart is everything that is there about us, which could not be hidden from him, because he had mastered the art of looking into our hearts. So you see, communication—heart to heart; knowledge—heart to

heart; information—also heart to heart. So if I should say, "What is the one phrase in which we can explain Sahaj Marg system?", I would say, "It is a system from heart to heart."

So this is what we have to understand, which we have to accept, which we have to master. That is what Babuji used to say to those ailing with heart diseases who were afraid to meditate. He said, "This is a system *par excellence* for the heart. We meditate on the heart, we clean the heart, we divinise the heart. There is no other system which deals with the heart as our system deals." That is why people are often disappointed when they come looking for other benefits, material benefits, benefits of knowledge, benefits in acquisition of wealth, power, etc. They are often disappointed, because we only deal here with the heart. We confer blessings on the heart, transmit into the heart, develop the heart, divinise the heart.

So it is not just the book that is *Heart to Heart*, it is our own existence that is heart to heart. Which means—what is the content of the heart? It is the divine, He who is there in the heart of every created being, the *antaryamin*—from my *antaryamin* who is inside me, my Divine Master, my Lord, to that same verity in you is the communication channel. And that is love. We say "*Ishwar satya hai*" [God is truth], but God is love. And love may be truth, whatever that is. I prefer to say God is love; therefore communication, transmission, they are only love. That is why you find so often people talking about the sittings when the Master was there giving it to us: the atmosphere was charged with love, the transmission was full of love, and we got up feeling His love. The whole thing was

surcharged with love. It was not an emotion, mind you, it was the essence that was there.

So that is why, after meditation on what title it should be, I was blessed by my Master again. My life is a series of blessings, you see. It cannot be otherwise. Blessing following blessing following blessing. Sometimes we think they are miseries, but they turn out to be blessings. How can there be misery in a life of a person on whom the Master is showering His blessings? I remember once I read, when I was in school, a small couplet or quatrain where it says, "When it is darkest, know that it is the shadow of the Hand of God held out above you in protection." And we are afraid! When it is very dark, we are in the shadow of His hand, which is protecting us—*ashirwad.* There is another story about footprints. One man was having a dream, and he got a promise from the Lord that He would always accompany him. And on the sands of time, they were walking. There were two separate pairs of footsteps all the way. But as he entered his life, he found there only one set of footprints, and he said, "Lord, what is this? You promised to accompany me, and there are only one set of footprints." And the Lord answered, "My son, those are my footprints. Those were the occasions when I had to carry you, when you could not walk by yourself."

So you see, I am always tempted to say, when you feel alone, it is because He is there and we are missing. It's not that we are alone and He is missing. He is there and we are missing, therefore we feel alone. Every person who feels lonely, is because He is missing, and who is this He? It is the He in the heart who must be there.

So these are some of the small things I would wish to put before you today for your kind meditation. Don't expect anything in Sahaj Marg from pocket to pocket or from head to head. All comes from the heart of the Divine Master, and we should get it into our hearts. It is a hearty situation. May the Master bless us in full plenitude that we may enjoy it in our hearts.

Thank you.

# Unbecoming

I was also a temple-goer once, born in the Vaishnav tradition, Brahmin in South India. But I think the first sign, according to my father, of my 'deviation' was that I started going to Shiva temples also. Perhaps this corruption, as my father used to call it, came because we were born and bred in the North: in Jabalpur, Jhansi, Nagpur, finally in Benares where I took my degree. Here in the north we don't discriminate much between Shiva worship and Vishnu worship. There is a certain impartiality. We in the South say that the North Indian doesn't know what he is doing; they call us *kaththars*—traditionalists.

Once I went to a temple called Chidambaram in a place called Chidambaram, where there is a shrine, a small alcove sort of thing partitioned off. And it is said to be containing what is called the *Chidambara Rahasya* where the Ultimate can be seen. And I went there, as I was always interested in seeing the Ultimate. In those days, the *pujaris* [priests] were less demanding, more obliging, so for a matter of five rupees, they showed me the *Chidambara Rahasya*. And all that I saw was nothing! There was nothing to see. So I came back very disappointed, feeling a little foolish. Because after all, I considered myself to be an educated, Benares graduate—in those days the degree from Benares was worth a great deal; it was not the Benares of today. But, having all these things, supposed to be a modern young man of those days, going and spending five rupees to see nothing, it was a

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Talk at Allahabad on the occasion of Pujyashri Babuji Maharaj's Birthday Celebrations 30th April 1989.

bit of a shock to my ego, that a mere priest in a mere temple had duped me of five rupees and shown me nothing. Then we saw in several places the same things being repeated, that when you want to see the Ultimate, they show you nothing. And in every place, neither the priest knew the significance of the nothing, nor the so called devotees knew of it—what exactly they were doing there. They came back with a sense of mystification compounded with a certain satisfaction that they had spent some money in trying to see this which was nothing!

So you see, our temples, at least some of them, which are very ancient, have this tradition of having a separate *sannadhi*[sanctum sanctorum] where there is nothing. Unfortunately, later on, I suppose the rulers in their ignorance, the pundits in their ignorance, started filling them with images, *murtis* [idols] made out of gold, then silver, then copper—you see the progressively deterioration of our economy—then stone, until this nothingness became filled with forms. And as brother Gupta said, there are hundreds of forms today. He forgot to mention that we have even so-called deities like Santoshi Ma which have been created by film directors!

So instead of God creating man, today we have the rather topsy-turvy situation, very funny, very humorous, very tragic situation, that man is creating God. Every day we have new gods and goddesses. There is one Ayyappan, in Kerala, very famous, millions of pilgrims go there every winter—Makaravilakku they call it—on Makarsankranti day. It's a small *murti* [idol] in a small place up in the hills. Suddenly it became famous because a movie was made about it. Originally it was restricted to the people from Madurai and

Tirunelveli districts and parts of Kerala, then Tamil Nadu, now Andhra Pradesh and Karnataka, even from U.P. you find people coming to worship, because it gained prominence through the medium of the cinema. Overnight, Ayyappa became a famous temple. They put on black clothes, carry a bundle on their heads. Originally they used to walk up the hills, now they go by buses and cars. Soon it will be electrified and become a tourist spot.

Our temples are largely tourist spots today. You can see the number of buses here. On every road, you see hundreds of them—'All India Tourist Vehicles'. They take ignorant pilgrims, gullible pilgrims, all over the country from temple to temple, and a *yatra* [pilgrimage] of sorts is completed when they come back home, not the yatra that brother Gupta spoke about, but a very mundane, very tourist-like, sightseeing *yatra*. "What did you see?" "I saw Rameshwaram, I saw Madurai, this, this and this, and I have come back. It cost me quite a packet—rupees two thousand, rupees three thousand; in the process I lost some money by pickpocketing." And what was the event that was most important? "I had diarrhoea, dysentery, smallpox," what have you.

So there are two types of *yatra*. One the foolish, crazy *yatra* in which we achieve nothing, but get hold of a lot of diseases and lose a lot of our monetary weight. The other, the inner *yatra*, which my Master says is the real *yatra*, because those of you who have read the Bhagavad Gita know of that famous chapter, the *Kshetra Kshetrajnya*. The field is here and the owner of that field, the master of that field, is also here. So the true *tirtha yatra* is from *tirtha* to *tirtha* within our own spiritual system. And that is the *yatra* that the Master

initiates, commences, with the first sitting that we accept from him as an abhyasi of this system. Which really means all the rest is fun and games, as they say in English, a *tamasha*, meant purely for our sensory satisfaction, illusory satisfaction that I have had *darshan* [vision] of the Lord. And as brother Gupta rightly pointed out, when they (the priests) do the *karpura aarti* [waving of burning camphor before the idol], we close our eyes, bend our heads; when we should see, we close our eyes. So what is all this *darshan* that they are talking about? That too, is an inner vision, closing your eyes look into your heart and try to see Him who cannot be seen with these open eyes.

My Babuji Maharaj, my Divine Master, told me, "First of all, understand what *darshan* means. Don't think what you see of the outside *rupa* [form] with your corporeal eyes is His darshan." And he once laughingly told me, "In the *mohallas* [localities] of Shahjahanpur, every beggar has seen me, every *daku* [bandit] has seen me"—it was famous that his next door neighbour was a famous bandit—"every cow sees me, *kavva* [crow] sees me, every *bandar* [monkey] sees me. None of them have had *mukti* [liberation]. So it is no wonder that people who come to see me also don't see anything, and they don't get *mukti* because they are seeing my outer form with their outer eye, and there is no inner transaction between their heart and my heart. There is no spiritual connection at all."

And unfortunately, in India, we have this tradition, somewhere too much, somewhere little, that we go for having the *darshan* of great people. "What have you had?" "*Darshan ho gaya.*" [I have had *darshan.*] And then of course, in U.P., I'm always a little amused when

they use the word *darshan* in plural: "*Aap ke darshano ke liye hum aaye.*" I don't know why it is in the plural, but that is Hindi. As if one more *darshan* will make it more complete. Whereas tradition says, having seen once, it is enough. There are famous instances of the *alwars* [Vaishnavite saints] of South India who saw once and closed their eyes forever: "Having seen you, I have nothing more to see. Having got you, I have nothing more to get. Having loved you, I have nothing more to love. Having become you, I have nothing more to become."

So the way of spirituality is to see the Master in His essence. Try it if you have the ability, the *kabiliyat*, as you say. But for that we need a developed vision. And I think it is one of the facets of Sahaj Marg, not often explained, probably not appreciated by many, that the act of meditation, when we close our eyes, is precisely to train us to see without opening our eyes. And see what? See that which is the heart. Again and again in our scriptures, in our *sanatana dharma*, it is said, "He who is the creator of the Universe is in the heart of everything that He has created." Don't go wandering around. Look inside. See Him in your heart as the *antaryamin*, who is your controller, who is your creator, who is your supporter from within. Seek Him within. You don't have to go wandering on *tirtha yatra*, spending money, acquiring diseases. But we have only inherited a rather unfortunate tendency to speak of our traditions, but never to practise our traditions. The most glaring example is *Satyam vada, dharmam chara* [Speak the thruth; follow dharma], you see. *Satyameva jayate* [Truth alone triumphs], on every bit of stone that is owned by the Government of India. It is there to be read, to be appreciated—we are a great nation! And

this we celebrate on our great national holidays by singing the great song, "*Sara jahan se achcha Hindustan hamara.*" [India is better than the entire world.] I am always reminded (excuse my transgressing on your ability to understand, perhaps you will get annoyed), of the *bandarlog* [monkey people] of Mowgli's *Jungle Book* who praise themselves: "We are great. We all say so, so it must be true."

So in all the Indians in a frenzy of patriotism which does not exist, because every Indian is a self-centred selfish Indian. But in a frenzy, mass frenzy, you know promoted by the radio, by television today, we sing these songs and for the next one year we pretend that we are the greatest nation. Why? Because our *rishis* have said so, today our politicians say so, because I feel so.

This tradition we have brought into our religious life—we go to the Ganga and bring a pot of water. Some baby is sick—put a spoonful of this water in his mouth. Dead body to be taken—pour it over the corpse. But God says, "What have you done?" He speaks from inside. This is the voice of the conscience. He says "What have you done?" And again, as brother Gupta said, I cannot help keeping quoting him, you have *murtis* [idols] of the Ganga, the Yamuna, nice beautiful feminine images, eye-pleasing, lascivious sometimes, even exciting to the senses.

I remember when I started meditation, and after some twelve years, I had been with my Babuji Maharaj at His holy feet, and was considering myself considerably purified—with your permission, I will tell you the story. I was sitting in meditation; I was addicted to Gayatri. I used to do Gayatri *japa*, I used to

do *pranayam*, I used to sit in *asanas*, and I had this *puraka, kumbhaka, rechaka* [inhalation, retention, exhalation] tradition: one is to four is to two with one Gayatri, four Gayatris, two Gayatris. And I was doing this meditation, of course minus the *pranayam.* Suddenly, Gayatri *devi* appeared before me, and like a striptease dancer, she started shedding her clothes, until she was absolutely naked. I was horrified. I said, "Here I am, one of the disciples of my Master of whom he has a good opinion, already a preceptor then, and this is what is happening to me?" "*Toba, toba.*" Mentally I caught hold of my ears and I rushed to my Master and said "Babuji, what is this happening to me? Why this now?" And a Goddess, to boot! He told me, "My dear boy, you are ignorant of the play of samskaras. A samskara is an impression which you have created in the past—visual, sensory, tactile. When it is repetitively done, it is like water going through a channel. The more it flows the deeper it becomes until wherever the water falls, it has to flow through that channel." I said, "What has this got to do with my impression, today's experience of Gayatri, you know, unrobing?" He said, "Well that is also a samskara. On one side you have a divine pull, on the other side there is the sensory impression of the nice looking girl, and the two have combined. Why did you choose Gayatri, of all deities, to pray to?" Even the deities that we pray to are governed by our samskaras. Why Shiva for the *shaivite*, Vishnu for the *vaishnavite*, Ganesha for Y.K. Gupta? I am reminded of another experience, but before that, let me tell this first. Then I said, "Babuji, why does she come today to bother me after twelve years at your holy feet?" He said, "My son, those experiences of which we are more ashamed, most ashamed, we hide deepest in our hearts. They come out

last. I am happy this has happened because at least now it is coming out; the future is clean for you." Twelve years! But twelve years is nothing in the life of a human being. On the other side it is an enormous time. It could have lasted another twelve years. I would be horrified if it happened after fifty, sixty years of sadhana.

Coming back to that second story I was going to tell you, one abhyasi of ours was meditating and a preceptor who was giving him a sitting saw one of our South Indian gods, Muruga—Karthikeya, as you call him—come out of the heart. This abhyasi was unfortunately told about this by the preceptor and he who had been steady in meditation went back to Karthikeya worship in the temples! All that had happened was his attachment, his addiction to Karthikeya had become solidified as an impression, as a grossness in himself. By the Master's grace it was being cleaned out. He took this as a *divya darshan* [divine vision]—the Lord presenting himself before you. Why I say this is, the truth of the matter is, my Master warned me very early in my sadhana that if somebody says that you can see God, run away from him. God cannot be seen. If somebody says you can touch God and feel Him, run away from that man. It cannot be done because God has no form; He is not of flesh and blood; He is not substantial. I said, "Then what is all this hullabaloo about? What we are doing here—God worship, *Ishwarprapti*?" God can be experienced. And how to experience? In the inner silence when you can come to know the subtlest thing in creation. You have to match it in subtlety, very much like resonating columns: two strings of a sitar; pluck this and that resonates. We have to go backwards from this gross

*sthula* existence into the subtlest of the subtlest and one day, *ergo*! He is there.

So my Master used to say, this is not a process of getting, it is not a process even of becoming. It is a process of unbecoming. It is a shedding—shed your cloths, shed your skins, shed your bones, shed your flesh, shed everything and what is there, that is the Divine. Now this was the secret of the Chidambaram temple. Remove the *murti*, remove its *avarana* [coverings], *abhushana* [ornaments], everything. Remove even the pedestal and then there is nothing and that is the Ultimate Divinity. So the Ultimate has no form, no name, no attribute; you cannot call it, it has no mind, it cannot answer. I asked my Master, "How do you know that It has no mind?" He said, "If It has a mind, it would be subject to the dualities of this world: dualisms of good and bad, friend and foe, vice and virtue, dark and white. 'Mind' means the creator of distinctions. We are given a mind precisely to help us to distinguish between the *dvandvas* [dualities] as the Shastras call it, to avoid one and go to the other, ultimately to avoid both because, as the Gita says, you have to go beyond both, beyond the dualities of this existence. There there is no light or darkness—"*Na tatra suryo bhati....*"

(inaudible)

...Sir, I am doing good, why on earth do I need God? Yes you are swinging to one side, another man is a sinner who has murdered people, raped. Yes, so what? You are ten degrees off the mark on this side of plus and he is on minus. In the eyes of God, there is no difference. Both are deviant and the logic of this is, if you come to a fork with three roads, *trishul* type of a

road, and the middle road is the straight road to the destination, it is hardly of any significance whether you lost your way by going to the right or going to the left. You see, the right side can be the wrong side! So there is no merit in being good and there is no demerit in being bad. As my Babuji Maharaj used to say, samskaras are formed in both ways: something is good, and the goodness forms a samskara; something is bad, it forms a samskara. So rise beyond both.

Therefore people who consider themselves good are no better than those who are bad. Excuse my saying this, this is the message of my Master and I think it is a very important thing which has to be mulled by people because we have so many of our *dharmakartas* [trustees], who have built temples, *dharmsalas* [free rest-houses], who put their names in brass and engrave it on marble and even on the steps of the temples so that the footsteps of the *bhaktas* [devotees] going over them will elevate them to some sort of a *swarga* [heaven]. It is a fraud we perpetrate on ourselves. By and large, all these *dharmakartas* are only trying to wipe away the sins of their earlier existence by giving away chunks of money which you cannot even dream of—millions, billions. It is like a man who has become fat, trying to jog into an existence where he will be slimmer. Shedding weight, hoping against hope that the millions that were made by black marketing and looting and depriving other people, we can give away in charity. You know, sort of balance our books in the accounting tradition. But this accountant is not one who sets off your debit against your credit and strikes a balance. Both samskaras play; that is why you find this miraculous thing that a leper is born as a king and that a king is born a beggar sometimes, that a beautiful

woman is a prostitute, that a sick man is a philosopher. "Why these things?", normal people ask, especially, the Western people. "Why, if God is kind, God is love, these things happen?" It is an interplay of the mixture of samskara that we have acquired from our previous existence. The good reflecting the good, the evil reflecting the evil, and the interplay of both, light and shadows. Remember, there is no striking of the balance for the final balance, that plus ninety-nine million minus ninety-eight million is plus one million. It is not like that in spirituality. In God's account books, every account, every entry is accountable, and if you see life around you, you will understand that this must be true, otherwise you cannot imagine this fascinating interplay of characters, of conditions, of environments. Man born in a desert, happy, and we born in the *kshetra* of the Lord, this *karma bhoomi* which we call Bharat Varsh, miserable beyond any estimate, with the greatest tradition on earth, which is the most the degraded depravity of modern times—all samskara.

So we have to go into the act of unbecoming—shed, shed, shed. And there, this question of nothingness is of the utmost value. And finally I will give you an illustration of how powerful this self is. When you go into yourself and you find more and more of yourself inside, it becomes a fascinating thing to think it is me that is God. The story of Indra and Vrithra portrays this—the story of *amrutamanthan* [churning of the ocean for nectar]. How far we have to do it, with what great weapons we have to do it. Vasuki for the rope, huge mountain for this—I don't know what to call it in Hindi—and *devas* on one side and *asuras* on the other side, pulling away for all night and day and things come out, good things and bad things, evil things, until

finally *amrutham* emerges. Now there we need patience. If you see a village woman churning her pot of buttermilk for butter. you know that twenty minutes, twenty-one minutes elapse and suddenly, all of a sudden, the butter comes up. It does not come out in grams at a time, you see. If you lose patience at that last vital moment you lose the butter. The self is that—the final veil. We have this tradition of seven veils. Why seven veils? I don't know, but it is always seven.

A beautiful Sufi story I would like to end this with, of the dog which was very thirsty, dying of thirst, which went to a pond with beautiful crystal clear water. It saw its image there and thought it was another dog and started barking furiously at it and would not lap up the water because it was afraid there was another dog there. It was in this state of frenzied thirst and fear for three days until, in its dying moment, not being able to withstand the frenzy of thirst, with all the water in the world to fulfil its thirst, it plunged into it and shattered its own image and fulfilled its thirst. This is the final veil, the veil of the self, what Gupta explained so beautifully about my Master, the total lack of "I" in Him. Mine, I and mine, about which all the saints have spoken, the final veil is always this, "I and mine." It is an ephemeral thing like the image of the dog in the sheet of water. It is an ephemeral thing, easily shattered, but we are so fascinated with it. We think it is us; we preen ourselves before it; we beautify ourselves before it; we explore ourselves before it. The mirror is not only that in front of which women spend half of their lives, as it is said in the Western world; men too, but only in secret!

So, you see, the way is to shatter everything, clear away the debris—this is the first debris, the *Annamaya*

*Kosha. Annamaya, pranamaya, manomaya, vigyanamaya, anantamaya*, the five koshas, one by one, even the *anantamaya*, the ultimate *kosha*, has to be destroyed because we have to go beyond bliss itself. This my Master, finally to end with a quotation, put in a beautiful way: "Where religion ends spirituality begins, where spirituality ends Reality begins, where Reality ends Bliss begins, and where Bliss ends that begins for which you are seeking." May he bless all of us with it.

Thank you.

# Love and Discipline

Dear brothers and sisters,

I hope you all felt in this morning's sitting something very special. Always it has been my experience that, in the final sitting of an *utsav*, a celebration, the transmission is full of love. It is something always very unique; the final sitting is very unique. I have seen this through my almost twenty-seven years with Sahaj Marg. It is as if the Master is giving us a promise: "You are going now, the celebration is over, but my love for you continues." Celebrations end, but love does not end.

So this morning I was almost totally submerged in this love, when it came to me that perhaps this sitting had something special to convey, through the medium of Babuji's grace, His transmission, His benevolence, His mercy for us and that is that **love achieves everything**. Organisation is necessary only to distribute love. Kitchens are necessary to cook food, to distribute food. Satsangh is necessary to distribute Grace. Otherwise all these things are meaningless. A *sanstha* [organisation] is a crazy thing unless it can do what it is there for: To make the Master's grace, His benevolence, His love, available to one and all without any categorisation, distinction of anything, any nature.

So I am very happy to say that today I have felt a very special, very subtle, very moving prevalence of that love, pervasiveness of that love. I am sure every one of you has felt it. I think it is a message for us: "Love each other. Through love conquer hatred,

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Talk at Allahabad on the occasion of Pujyashri Babuji Maharaj's Birthday Celebrations 1st May 1989.

conquer dissension, conquer differences. Where love exists, nothing of these things can exist." But unity is impossible without love. I have a very special affection for Allahabad centre. I should not say it in the presence of these people here. But it is a very special affection, because here I find that it is a centre which is an example for our Mission. There are no problems; there is no dissension. There is a Centre-in-charge who does his work with great humility, without even appearing on the scene. There is an emeritus professor of mathematics, who not being the Centre-in-charge, yet is able to guide them like the old *rishis* who guided the maharajas of the past. The *mahamantri* [Prime Minister] was a great figure, but with all humility, yet with firmness, the royal functions were guided by him.

So I find here a blend of the function of administration and the function of wise guidance and assistance which I would like all other centres to try and emulate. The Centre-in-charge is not a figure of authority. He is an administrative functionary. When Babuji Maharaj has said, "Even Brahma and Vishnu and Mahesh are mere functionaries of Nature," what to talk of Centre-in-charge and preceptors? With love all is possible. With love, a Centre-in-charge can be a Centre-in-charge without having to broadcast his presence. A wise man can do his work without being a Centre-in-charge, but effectively. Other preceptors are not even visible here. So I am very fond of this centre, you see. I have a special love for it and it is not an accident, I think, but a design of Nature, Babuji's master plan, that this place of the *triveni sangam** is

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* The meeting point of the three holy rivers, viz., Ganga, Jamuna, and Saraswati.

also our centre where we find the blend of wisdom, of authority, and of love.

So this is what I would like other centres to emulate. Love conquers all, love pervades everywhere, love of the Master is what we recognise Him for. It is of no use saying that, "Babuji loved all. Love Him who loves all." You know, I am always critical of empty mouthings of love which are not backed by solid action. Love must be visible in our activity. Love must be visible in our intercourse with each other, in our mutual co-existence. Love that leads to dissension, to strife cannot possibly be love; it is something else parading as love. So it is my most humble submission that the time has now come—it had always been there but we have been missing train after train after train, but there are always trains. We should not miss at least this one. Nothing is possible without love. Let me say that sadhana without love is a stupidity. We have only to read the *charitras* [life histories] of the famous saints of the past who meditated without love for God, but with that acerbity, I should call it, with an asinine ignorance of the need for love between God and themselves, with the obstinacy of a child, and they were rewarded like children. They were given powers which destroyed them.

So it is no use having powers which are going to destroy us. What is power for? Power is given for work. Power is not an adornment. It is not a blessing. It is a curse. Yesterday I was very happy when brother Y.K. Gupta referred to the fact that what Babuji acquired in seven years, he had to give away in twenty-three years or so. And it is not an accident that great saints, when they leave this world, have to throw everything off. That is the final renunciation. You cannot take

Rev. Master with Abhyasis of Allahabad Centre

anything with you when you leave this place, not your name, not your form, not your powers. So why all this self-seeking, bitter, bickering, dissentive atmosphere is created, I don't know. It is harming the Mission. It is, therefore, harming our abhyasis.

It is my very earnest hope, it is my request that preceptors in future stop talking. Let them do their work. Preceptors are supposed to work—not to speak, not to give *bhashans* [lectures]. They create a great deal of confusion and trouble and problems for us. When they have to speak, let them speak only of the method and the practice. Abhyasis don't come to us asking about characters of people. If they do, they should be stopped. We have no business to talk about other people. But if an abhyasi comes and says, "I am having problems with my meditation, what should I do?" Yes, it is your duty as a preceptor to give him guidance. *Margadarshak* means showing the way, not discussing the way, not discussing the person who is leading you. If a dog can lead me on the way—you know, many dogs are used to find the way—why not follow the dog? He who can lead you is your guide. He does not have to have any other qualities except the ability to take you.

So, for heaven's sake, in the interest of your abhyasis, preceptors, brothers and sisters, high and low, new and old, stop talking. It is highly damaging to the interests of the Mission and to our abhyasis who are unnecessarily confused, thrown hither and thither, and politics has been introduced into this Mission in such a filthy, nasty way that we are worse than a political meeting today. I cannot order you to do it because then the question of authority comes: "Who are you to order us?" I am nobody before you. I am in your

service. But like a mountain guide who is taking you up the steepest phase of a mountain precipice full of danger, I have a duty to you to tell you, 'This phase is slippery, this is jagged. If you fall there, you will end up in thirty-seven pieces." This is my duty.

I therefore adjure you, I pray to the Master to bless you with this wisdom to stop talking, absolutely, except about the *marg* [path]: what to do, how to do it, when to do it, why to do it. This is all that preceptors are expected to do. I repeat, no preceptor is exempt from this advice, highest to the lowest. Please take this as my advice to you on this auspicious occasion of Babuji's birthday. There is no use in pretending to know everything. There is no use in pretending to have a special authority because some preceptor was created by Babuji or that some preceptor is twenty-five years old. Remember Kabir's advice, "If age is to be respected and if age can bestow anything, then the mountain should be the greatest." Remember Kabir's advice that "If bathing in the Ganga would alone give us blessing, every fish, every crocodile in the Ganga should have been liberated." Think of Kabir all the time. Think of Babuji all the time. See, examine in your heart, whether He would speak what we are speaking.

There were problems galore for Master. My Master suffered all his life. He suffered not from enemies but from so-called friends or devotees. It is a well-known fact. If anybody refuses to believe it, it is only ignorance. It is avoiding the truth. He suffered all his life. It is my fortune, I should say, to suffer my life, too. But please don't unnecessarily impose further sufferings on somebody who, by an accident of history, by an accident of nature, by misguided devotion for His Master, sits before you today in this position. It is

crucifixion, you see. Of course, that is one of the ways that guides always have to face their destiny. My Master was crucified; perhaps I will be crucified. I shall welcome it. The only prayer I have to say is, if you have to do it, do it quickly. Not this slow roasting over a slow fire. That may give taste to flesh which has to be eaten.

So, dear abhyasis, to you I have to advise: If preceptors talk in ways in which they should not talk, leave them, leave the hall. Sit with them for meditation; when they start talking these things, respectfully bow before them and leave. We are not compelled to listen to what preceptors say. When abhyasi goes to a preceptor, insist that they give you the sitting first—no talk. I give this as a direction to abhyasis. What I dare not do with the preceptors, I can do with you abhyasis, brothers and sisters, because I assume you have some love for the Master, some love for yourselves, some self-interest in your evolution. When you go to a preceptor for an individual sitting, insist on the sitting being done first, then if you have questions to ask, ask. Having got the answer, please leave. We should treat a preceptor's house like a barber-shop. When the hair cutting is done, we go. We go to the preceptors only for their service. It is unnecessary *bahas*, *tark*, [argument and reasoning] by abhyasis themselves taken to preceptors which is spoiling the whole atmosphere today. I earnestly request all abhyasis to follow this procedure in future. It is no disrespect to preceptors. Preceptors do not deserve our respect unless they serve us. And they can serve us only in one way, in the spiritual way. That is what they have been put there for. A teacher who cannot teach is useless, whatever he may be elsewhere. A teacher is meant to teach, a barber is meant to cut

your hair, a tailor is supposed to sew your clothes—not to socialise. If you have time, if you want to discuss something, stick to the method. We have enough books which have all the authority that you need to know what you need to know.

So, why indulge in unnecessary discussions, useless talk, and all this respect for preceptors? Yes, respect their ability, which is Master-given. And therefore, you must respect the Master—with the preceptor, it is an ordinary human level of intercourse. We respect the preceptors for their age, for their position that Babuji has chosen them. That is enough. Remember always what Babuji said: "Give your heart to the Master and your mind to the preceptor." It is an unfortunate fact that the opposite is true, because no less a person than my Master had to say this. We all talk of the Master but we love our preceptors. I wonder how many really love the Master !

So without this love for the Master, surrender to the Master is impossible. There is no use loving a preceptor and surrendering to the preceptor—let me assure you of this. The Master alone gives. There has been very great discussion on what the preceptor can do and what a preceptor cannot do. It is my Master's direct statement to me on umpteen occasions that a preceptor is there only to clean the abhyasis. I have the authority of His letter to me written in 1981: "Preceptors in general are expected only to do the cleaning. The rest they do not know how to do." If you seek proof of this I am prepared to have that letter published in *Sahaj Sishu*. Please believe this because it is said by no less a person than my Master Babuji Maharaj Himself. So let us not deify our preceptors. They are our brothers and sisters. Let us keep them at that level without losing

our respect for them, without losing the etiquette that we must have in relation to them, but always knowing that it is the Master who gives. Today I find many preceptors using Babuji's name but pretending they are giving, they are teaching, they are showing, they are knowing. It is a very unfortunate trend.

So, abhyasis must beware. After all, preceptors are human beings, too. Abhyasis must beware of their relationship with preceptors, must be ever alert to what they are getting from them. Are they giving you the service that you need, you deserve? Let us not have favourites. There should be no favouritism in this matter. I remember Babuji once told me very early in my life-association with Him that centres with one preceptor worked beautifully and centres with multiple preceptors are going to the dogs, because immediately groupism starts. "This is my preceptor; this is your preceptor"—this sort of thing must go. Therefore, I stress again: Love each other; love the preceptor; honour the preceptor; obey the preceptor but as a preceptor. Don't substitute the preceptor for the Master. It is the gravest sin that you can commit.

So if there is love, there comes understanding, because we understand that which we love. Why do you understand your child and not your neighbour's child? Precisely because you love your child. Love gives understanding. Don't understand and try to love. Don't seek love through understanding, but understanding through love. If this is possible, then you will find this ideal of one Master, one Mission, one Method and preceptors are only, shall I say, *sevaks* [people who serve] at our mercy, at our disposal, to elevate us, to clean us, to prepare us for the Master's touch which will just push us up from point to point. We help them

to do their duty towards us and therefore towards the Master. May they do their duty towards us and therefore they fulfil their duty to the Master who has appointed them. The Master is happy, you are happy, everybody is happy.

So I hope that this tendency to deify preceptors will drop. It is a sin that we commit to the Master and a disservice we do to the preceptor, because their ego becomes inflated. They think they are all-knowing. No preceptor can be all-knowing, however elevated he may be. I remember about a particular preceptor my Master wrote and said, "There is only one percent or two percent difference between you and me now." Unfortunately I was there on that day and I said, "But two percent of infinity is also infinity," you see. Mathematics will confirm it. Half of infinity is infinity, otherwise the Vedic *sloka*, "*Poornamadah Poornamidam Poornath Poorna mudachyati; Poornasya Poornamadhaya Poornameva Vasishyate*" would be a falsity. Infinity minus infinity is still infinity. Infinity plus infinity is still infinity. Pour infinity into infinity; it is still infinity. Infinity cannot be diminished by giving away itself again and again and again. That is why the Master is able to give Himself to each one of us without losing Himself in the bargain. We can only give ourselves once to one person and we are lost. This capacity none but the Master has. So it is from that infinity that we must get, because that alone can give us infinity without suffering the consequences of giving itself away. Preceptors can only give what they are permitted to give. Our preceptor's certificate says: "So and so is **permitted** to impart spiritual training"—not qualified. In Sahaj Marg there is no qualification; there are no degrees; there is no question of ability. What the

Master permits is possible; what He denies is impossible. I would like to see a transmitter transmitting when Babuji says, "You shall not transmit anymore." It is not possible.

So let us remember these things because unfortunately, poor preceptors, they are stuck between the Master on one side who gives them everything they have, and a crowd full of adulation and respect or perhaps false reverence, often touching your feet, glorifying you, putting you in the dust of fame, of infamy, perhaps. And we tend to be swayed by these external visible symbols of love, which is not real love. A love which will trouble you is not love.

I remember I used to take Babuji around in the dark, around Shahjahanpur ashram, and suddenly somebody would fall at his feet, you know, very often, and unless I was holding him, he would have fallen and broken his bones. Such a frail person—physically. So what is this respect and what is this love that can endanger the Master's existence? Love must have discipline behind it. Discipline in behaviour; discipline in words that we speak; discipline in the things that we do; discipline in what we offer. You cannot love a sick child and offer it a biscuit which is going to kill it. You cannot love your wife and trouble her when she is suffering from headache or something else. You cannot love the Master and pester Him for sittings and fall at His feet in the dark and perhaps make Him fall and break a bone. Babuji was disgusted with these superficial aspects of so-called love which was selfishness parading as love for him. It is hypocrisy of the highest order to say, "I Love you," and to try to cut the throat at the same time. I have known preceptors telling their children, when Babuji was sick, to go and sit before

Him. "Master cannot be sick. He is divine!" It is a shameful thing, and I was heart-broken when I heard this from the so-called senior preceptors—"Go and sit before Him. The Divine cannot be sick. It is a drama for our benefit!"

So you see, this is a level to which a selfish interest in a spirituality of which we have virtually no knowledge, in a goal of which we have even less knowledge, in a Master in whom we don't believe, to the extent that we want to take from him while he is still alive, something that he can give us—such people have no belief in His eternal existence. I have known people saying this also to their children: "We do not know how long he will live. Go and take from him what you can while he is yet alive with us." This is still prevalent today, which is an unfortunate thing. It is, I am sorry to say, a criticism of what we are. That the divine who is waiting to bestow on us everything, including itself, we have to go to beg and to cheat and to rob, you see, it is a most tragic thing. Tragic not for Him, because He has the infinite capacity to bear infinite pain. He did not come for pleasure and joy. "A saint is not for enjoyment," he said, "but for your enjoyment of him."

So he is there, you see, as our plaything to be used as we will. But should we use such a divine person in that way? That is what we have to think again and again. "Am I to fool around with my Master? Am I to play with Him?" We will make that tragic mistake which Arjuna made in that famous scene of the *Vishvaroopa darshana* [vision of the Cosmic form]. Arjuna weeps and wails and says, "I called you, 'O Krishna, 'O Yadav, 'O *Sakha,* not knowing your divinity." But you cannot expect your Master to show His divine form to every

Tom, Dick, and Harry that appears before Him. It is a blessing of the highest order to be bestowed at His will. "Reveal yourself and then I shall worship you"—that is a taunt, you see. That is. I should say. the highest disrespect that you can show to your Master when you say, "Reveal yourself; then I will worship you."

So, we have to wait with love for the ultimate revelation, because it is only love which reveals. It was Arjuna's love for Krishna which made Krishna reveal Himself to His devotee. It was not the *tapasyas* [penance] of the *tapasvis* [person performing *tapas*], because they never had that *darshan* [vision]. It was not the godliness of the gods that gave them, because they too never had that *divya* [divine] vision. In the *Vishvaroopa darshana* scene Krishna himself testifies. He says, "No one other than you have I ever shown myself to." Why? "Because in you I find that which I want—love for me," you see.

So if you wish to see the Master in His Divine form, in His Divine Ultimacy, in His Nothingness, the Naked self—every couple knows that it is love that makes the couple unrobe, not authority. If it is authority, it is a rape; if it is power, it is rape. Forgive my using this word. But if it is love, it is a spontaneous nakedness that comes which permits union. This nakedness can only come when there is love which makes you unconscious of whether you are clothed or not, in whose presence you are. Not for nothing has Babuji praised Vidura's wife, who, when she was having a bath naked, heard Krishna's voice and walked out naked. She was unconscious of herself. What is nakedness before the Lord? He who created me? Was I clothed when He created me? I was born naked, naked I shall go. So why are we ashamed of our nakedness? Because it is the

ego. We have something to hide, we have something to be ashamed of. Remember, the body never sins. It is the mind which sins.

So when this love comes into our being, when we become ecstatic with that joy of the Divine vision of the Divine Master in front of us—we know nothing. This is the famous story of the *gopis*. When they heard the divine call on the flute of the Almighty Lord, their lover, they just ran. They dropped everything and ran. That must be the call to prayer here, too. We should not have to announce twenty times, "Satsangh is about to begin, satsangh is about to begin, satsangh is about to begin." The Muslims have greater respect for prayer, you see. I have seen even in trains, they do their *namaz*. Wherever they are, they do it. They have no sense of shame. If it is next to a *naali* [sewer] there they are, squatting on their carpet; if it is in a palace, there they are squatting there, too. The only difference is, it is authoritarian, it is fear of religion. Here we are trying to instil it through love. But if there is this desire in your heart that, "Until I am able to meet my Lord and my Master face to face in His ultimacy, in my total love for Him, let me at least feel His presence through this transmission that I am going to receive now," we would not tarry hither and thither. We would rush to the spot long before it is time to meditate. See, these are disciplinary measures that we must enforce upon ourselves. In Sahaj Marg we have no sticks; there is no authority. The Master is the servant of all mankind. Servant, but not servile: "Service without servility" is the motto of this Mission.

So these are a few stray thoughts that I wanted to place before you, because this transmission was so

over-powering. It made these things gush out of my heart. I hope it is acceptable. If not, please forgive me.

# The Play of Samskaras

I wish to draw the attention of abhyasis to one fact. It is that, in our worldly life, we are slaves of our samskaras. I have said it so many times before but this idea that we are achieving success, we are making our money, we are teaching our students, has gained such a strong hold on the human mind that we think we are achieving, we are doing. This has given rise to a lot of misunderstanding and especially, to inflation of the ego. I was talking about the rich people this morning but it applies also to the poor people; even to a rickshaw puller who thinks he is pulling the rickshaw. Because when we distinguish between the spiritual life and the worldly life, Babuji has often said, repeated again and again, that the worldly life is strictly governed by our past samskaras. You cannot change it at all. Many people have tried to change it, but they are not able to change it—even those who are intelligent enough to know that they have to change.

So, in a sense, we are not to blame these people, because they have no choice. That is why you find people going in the same way, the same tendencies prevailing, the industrialists adding more industries, the beggar adding more *naya* paisas to his pocket, the businessman adding more money to his bank account. They have no choice, you see. But unfortunately, we don't realise that we are slaves of our samskaras, not only of our wishes, as the prayer says. Because wishes arise from samskaras. I believe that when there are no samskaras, there will be no wishes. Till then, wishes come as something which impels us to action, to

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Talk at Ahmedabad on 7th May, 1989.

thought and action in a particular direction, and we think we are wishing, we are thinking, we are achieving. The successful people suffer from this illusion much more than the unsuccessful people, because you would find that poor people, unsuccessful people, dropouts, at least they appeal to God for help. The successful, the rich, they think they have achieved, and they forget God.

So I think it is in this sense that poverty is to be preferred to riches, non-achievement is to be preferred to achievement, un-success to success, if it is possible. Because there is still some association with the idea of a Divine Being to whom we appeal, even though it is only in a moment of despair, frustration, need. I think that is why we have such proverbs in the past: "Even a camel may pass through the eye of a needle, but a rich man shall never enter the doors of heaven." It is a very categorical statement. There are no 'ifs' and 'buts'. There is no ambiguity. It is a very very categorical, positive statement, and if you study the other religions—this was a quotation from Christianity—if you study all the great saints, their lives, always they have been tempted. "The final temptation," as they call it, when the devil, or whatever it is, appears before them, promises them anything they want: dominion over this world, unlimited life, thousands of years of existence.

You see, the Devil appeals always in the final moment, to our acquisitiveness, to our lust for possession, our greed. Those who have been able to successfully say "No" to the devil are people who have overcome the temptation to possess, to have, to acquire, and therefore they said, "Okay! You keep all these things. I am going in another direction."

So, we must remember that even our successes or our failures are part of our samskara, not our wisdom, not our work. If people would only understand this, that today a millionaire is a millionaire because of some good karma in the past, not his wonderful work that he is doing today, it will perhaps explain why there are so many fools among rich men. They are fools today but they were wise in the past, some good they have done in the past, which gives them a life of *bhoga*—good houses, beautiful wives, lots of money, posh cars, air conditioners. And we, the less endowed people, are bewildered because, on one hand we see they are fools, some of them cannot even count, so they have qualified accountants, they have richly paid managers to run their businesses and they suffer under this illusion that they are doing everything. All that they are doing is using the money they have to buy talent. At least they have this little simple intelligence to buy that talent! That, too, is a result of their samskara! Otherwise they would employ fools like themselves and the business is lost!

When we associate our present success with our present activity or, contrary-wise, our present failure with our present activity, we are being even more fools because neither is true. The successful man of today is successful because of a past samskara which gives him the good life that he is now enjoying. The miserable man of today is miserable because of some past samskara of which he is undergoing *bhoga* today. His work may be good. Therefore you find there are good people who are putting in honest, sincere work, who get kicked out job after job and are on the streets. And they say, "What is this? You see, there is no justice in God. This man who is doing nothing, is living in a twenty

thousand square feet palace and I am killing myself and I don't get enough money for two *rotis* [bread] everyday".

So you see, we ultimately end up by blaming God: "God is unjust. God has no eyes. God favours the rich. God favours the stupid. God favours the criminal." In today's society, it would very much appear that criminals are pets of Gods—not only politicians—because they thrive. Every day we read in the newspapers, tens of people are being murdered, nobody is able to be caught, the criminal runs free. In the last two days, there has been so much hubbub in the press about political party leaders being photographed with well-known criminals, on whose head there is a big reward. Even these associations, that a good man should associate with a criminal, are also part of his samskaras. You can see from the Ramayana that Vibheeshana was born among the *rakshasas* [demons]. But some good destiny brought him to the feet of Lord Rama eventually. Now some people call him a traitor to his clan, some people praise him for coming to the feet of the Lord. What was he? He had some good samskara which at a crucial moment in his existence gave him the right guidance to go in the right direction.

So the greatest danger is not in becoming rich or poor, not in being intelligent or stupid, not in being a criminal or virtuous but in thinking we have done these things. And as I said, I repeat again, the danger is more with the successful people, because the ego says, "I have done it, I have done it, I have made it." This is a danger. Dear friends, I wish all of you to remain rich, become more rich if possible, but don't think ever that you have done it. Because the moment this idea that "I am the doer" comes into your head, you

have to pay for whatever you have done. So long as you are able to dissociate yourself from the activity and say, "This is the mercy of the Lord," or "This is my past samskara, which is giving me today, and what I am going to do today will be resulting in something else tomorrow and the day after," you are relatively safe.

We were talking this evening about Lord Krishna when He was a boy, a child, you know, eating all the butter that he could steal from the various houses of Brindavan and then blindly saying, "I did not eat it." The fact of the matter is He was so detached from His body that He could say, "I did not eat it, my body ate it. What should I do?" Now, at the highest level that is possible. But if a man kills or murders someone and in court he says, "*Huzur* [My Lord], I did not do it, these hands did it," he is not going to be let away. Because he is very much body conscious, he is in the body, he is for the body, doing nothing but what the body dictates. Therefore he is put in jail. Because today the human beings have lost the ability, the faculty, the wisdom, to dissociate themselves from the body. The Gita says very explicitly that the body is like a shirt which the soul changes. Shirt after shirt—one shirt is dirty, you throw it away and put on another shirt; one shirt is torn, you throw it away and put on another shirt. When the souls

has achieved all the *bhoga* that it has had to achieve through this *sharir*, this body, in its wisdom, it [the soul] throws it [the body] and goes through another life, maybe in another body, or if it has been blessed with liberation, it goes away permanently.

So you see, this non-attachment to the body, thinking that, "The body is doing various things; I am

Rev. Master with Abhyasis of Mumbai Centre

not party to it," and that, "The body is doing it because of the samskaras which are making it do it like a robot; it is a pre-programmed device; it has no choice," they (such people who think like this) are on the first step of spiritual wisdom. But if you make the mistake of saying, "These are my millions, this is my house. I created crores, I am going to create more, I, I, I...," God says, "Oh! Is it so? Then you are accountable for all your deeds." Accountability comes when we claim doership. There is no accountability when we are totally detached from what we are doing. Therefore, if you are totally detached from yourself, from your activities, you may do anything.

I remember Babuji once saying that for one who has reached the goal there is no distinction between right action and wrong action, no distinction between right thought and wrong thought. For him all is absolute. Because he is at the meeting point of the two opposites, and there it is nothingness. It is like a point which has no dimension. He operates from there. Therefore the Lord can do anything and cannot be accused of having done something. Therefore when we blame Lord Rama, say, for killing Vali from hiding, for punishing Sita with two *agni parikshas* [test by fire], we are treating these activities of the Divine from a human level and judging it from the human level. They are not culpable; they are free of these things. Therefore Lord Krishna could say in the Gita, "I am free of all actions. No result of any action can taint me. I am beyond all this." In fact, He goes on to say, "If I do not act even for a second, this universe will collapse!" That is the state to which we must aspire. Not this foolish rabbit-like, squirrel-like, acquisition of nut after nut after nut.

You know, there is a famous example, often given in spiritual books, that squirrels, during spring and summer, are furiously acquiring nuts, which they don't eat, burying them under the ground, and generally in winter they are found dead right on top of their hoard of nuts. They don't know where they have hidden them; they don't know where they have buried them. There is food for a hundred squirrels below them and they are dead on top of it! This is what happens to most people too! Professors buried with their books, rich men buried on top of their money. Neither can use them because, you see, "A camel may go through the eye of a needle but not a rich man through the doors of heaven." "*Bahunam janmanam ante jyanavan mam prapadhyate,*" says the Gita. It takes the wise man, a knowledgeable man many, many lives to reach me." This is Lord Krishna's statement. And then you have the opposite example of Arjuna, a mere archer. Whatever the Mahabharata may say to extol him, he was a mere archer, occupying a false position which Drona gave, by sacrificing Ekalayva's skill, by demanding an inhuman *guru dakshina* [offerring to the Guru for the teachings received] of his thumb to protect the *kshatriyas* [warriors]. But yet, he had that in him which made him Krishna's favourite, his chosen, to this extent that Krishna says, "Among human beings, I am Arjuna." Those who have gone through these things deeply know that Arjuna was an ordinary mortal, a mere human being. Pandava, so what? Because they were victorious, we celebrate them. Had the Kauravas been victorious, it would have been otherwise. And how were they victorious? Without Krishna, there would have been no victory. Even in today's Mahabharat, Yudhisthira asks, when his brothers are going to fight Hastinapur, he says, "Are you able to face Drona? Will

you face Bhishma? And can you kill them and go and stand before Dhritrashtra who is your *dada* [elder]? Can you face Bhishma?" You know, these are the situations for which there are no answers.

So we must also think, not of some God in heaven who is going to sit there with a balance and weigh it—"What did you do? What did you think? For this you shall pay, and for this you will be rewarded." There is no silly god like that! That is a human stupidity, human fallacy. We have to face **ourselves**. The day will surely come in the lives of all of you when you will have to face yourself. You may not show it in public, even your wife may not know it, but you will have to face it. That is the day when suddenly a man becomes religious, the black-marketer suddenly becomes a charitable person giving away millions, building temples, building *dharmashalas*, throwing money around, scattering that which he was furiously, ferociously, illegitimately acquiring all his life. Why? He is trying to pay for his earlier sins, the sins from which he is judging himself. No God has said, "You, please go and build a *dharmashala*." He is answering himself. His inner voice says, "Mr. X, you have done this and this and this. You are forty-five, you are fifty, you are fifty-five. How long do you think you are going to have to undo these horrible things that you have done all your life? When do you think the ice of your heart is going to melt, if not now? When are you going to feed the people whom you have been robbing left and right all your life?" That day the man changes, but unfortunately, it can be too late. Because this simple act of distributing the wealth that we have robbed from people is not enough. It will be very easy, you see, otherwise. As I was saying in Allahabad, in this 'Divine

Account Book', each entry has to be accounted for by itself. It is not all the debits set off against all the credits and either a minus hundred or a plus hundred rupees is struck (as the balance). It is not like the share market that you go on dealing in and, at the end of the day, you put in a cheque for so much rupees. Here every debit has to be paid for separately, every credit is to be taken separately. Therefore you find this extraordinarily, what shall I say, confusing, bewildering, but at the same time fascinating example of good men suffering, rich men suffering, rich men not being able to eat. Rich men amassing millions but not able to eat, suffering from diabetes, suffering from blood pressure, suffering eventually from heart attacks. Poor people, *thela*-pullers, eating so much *besan* [gram-flour] and a green chilli are healthy, are happy.

You see, you cannot otherwise explain this fascinating play of opposites in our existence. That is why there is no rich, happy, wise man and a stupid, foolish, poor man. There are wise, poor people, there are foolish, rich people. There are healthy beggars, there are miserly rich man, who cannot take a glass of water without getting all sorts of aches and pains in their stomachs and who pay twenty thousand, thirty thousand, fifty thousand to their doctors.

So you see, you must have at least the curiosity to examine the life of people. Why is this poor man so happy? Why is he smiling? Why is this rich man with a frown on his face always? Why is the beggar on the pavement able to sleep with nothing to cover himself, and sleep well? Why is the rich man not able to sleep? He needs drugs, he needs pills, he needs a doctor, he needs so many things—supporting cushions, this, that, and the other—and yet, he cannot sleep. Why? When

we understand this, it is possible that some wisdom may come into our heads, or better, in our hearts. Then we will examine really what is this in life that makes this possible and this possible. "I have been thinking that to be rich is good. I will be able to sleep on nice *gaddis* [mattress], enjoy the company of famous people, live in an air conditioned room. But I find they are miserable inside. I have been afraid of going out at night because on the pavement anything can happen. But I see hundreds of people sleeping there. You cannot even wake them up until the sun rises and they wake up. How do they sleep so deeply?" Have you ever thought of these things? It is not enough just to know the prices of cotton and gold and tin and all these things which we rob the Mother Earth from.

It is said in Chinese philosophy and in some of the Tibetan books that every time you dig into Mother Earth to bring up something, you are committing a crime against your mother. Therefore, when we build a house, there is *bhoomi pooja* [initial ceremony for the earth, prior to construction]. It is a propitiation of the Mother Goddess: "Please let me build a house because I have to live. Let it be with your permission. Please bless me so that, even after harming you, I should not be hurt. My life should be prosperous, my life should be happy, my life should be an on-going progressive one." This is the prayer but nobody knows its significance because today the rich man pays five hundred rupees to a priest and that is that, you see.

In Calcutta, I was told—just last week—somebody was discussing this question of the *Vastu Purusha*. Every time we build a house there is this *Vastu Purusha*. Who he is nobody knows! It seems there are pundits in South India who are paid return airfare and

five thousand rupees a day for their advice to locate a house—in which direction it shall be, where shall be the entrance, where shall be the exit. I was a little jealous of these pundits! Because surely I know more about this than them. But nobody pays me return airfare and rupees five thousand a day! Here again, our superstitious stupidity makes us pay heavily for these so called pundits, who look wise, who consult *panchang* [almanac] and other texts which they don't understand, put on their spectacles to look wiser and say, "Let it be in this direction," and we build! Now what happens? After building it, some are happy, some are unhappy.

This depends on your samskara again, you see. Otherwise every marriage fixed by the priest, the elders, after going into their *kundalis* [horoscopes] should be the good ones. Why is it not good? Why did Sita have to suffer? Forget our existence, no less than Sitadevi, who married Ramachandra of the Suryavansh, an *Avatar Purusha* suffered. Why? Why did a Suryavanshi *chakravarti* [emperor]suffer? Why did Lord Krishna have to be shot by an arrow of an archer which pierced his right big toe and he had to die? You see, these are things people never examine. We worship them as gods, but they were miserable. How many of you know that ultimately Lord Rama committed suicide by walking into the Sarayu? How many of you have known it? No lesser a person than an *Avatar Purusha* committing suicide because of his guilt complex that, "I have punished my wife who was innocent because some stupid *dhobhi* [washerman] said something about her. Not once but twice."

So, you see, when you take *manusha janma* [human life] nobody is free from samskara, even the Avatars, because they either come with it or they acquire it.

Some people say it is Maya, some people say it is drama, but the suffering is very real. Even my Master, I say **even** my Master, because we think sometimes that Special Personality is exempt. No, because he told me the story of how once he had to sort of 'clear a situation'. I don't want to go into details but it was something against Nature's laws and He was punished by having to be hungry for three days. There was no food. The town where he went, was on *hartal* [strike]. So he said, "I had to suffer three days of hunger. It was my punishment." I said, "But you did this on your Master's orders." He said, "Nevertheless, it is against Nature, what I did. Therefore I had to pay for it. But thanks to my Master it was only three days and not thirty days or three hundred or three thousand!"

So you see, action and reaction are absolutely an immutable law. Anybody may do it. It does not matter. No person is exempt. We can buy justice here by paying for it in the courts, or rather I should say we can buy injustice. We can buy doctors, we can buy lawyers, we can buy positions in schools, but **there** you cannot bribe because this money you cannot take with you! The poor man does not take his poverty, the rich-man does not take his riches, the powerful man does not take his power, the wise man does not take his wisdom. Nobody takes anything with him. So what is all this mad acquisition about? Even the so called intelligent people, reading book after book—their library is full—what for?

So you see, we must now come to the question or rather the wisdom of acquiring just enough for our purpose, whether it be of power, or knowledge, or wealth, anything. "Do I have enough? Do I have enough of intelligence to go through my life, so that I can earn

enough money to live a life in which I can meditate and progress on my spiritual path?" If the answer is yes, then stop all other activities. Because we have to fly on two wings—which is the Master's instruction—we cannot give up this life. Nor can we ever give it up because, you may not earn money, but you still have to eat and eating is part of this life, defecating is part of this life, procreating is part of this life. Well, who is going to stop all these things? We minimise it to the necessary level, optimum level, as we call it.

Economics, the theory of marginal utility, or whatever it is, says that the more you get, the less you have of enjoyments. And it is a *chakkar* [vicious circle] as we say. A man makes money and he doesn't know what to do with it. But he cannot remain idle, so he goes on making more money. It is not that he needs more money or that he has love for money. He pretends in society. He sets up an industry, it is successful, he employs, as he says, "some intelligent fools" to run it. Now what will he do? So he runs another industry, a third industry, a fourth industry. It is like the juggler throwing cups into the air, one, two , three, four and we all clap. If he is careless, all seven cups come down at one time. Not one by one, all seven! So we are really juggling with existence, which we don't have to do. It is not necessary. One cup is enough for me to drink out of; seven cups in the air is childishness. That is why these roles in circuses are played by clowns; you know, clowns play these roles!

So when I come to understand that, "My material life is absolutely fixed. I am rich not because I am wise, not because I am intelligent, not because I have done wonders of financial jugglery, but because I am destined or, shall I say, punished to be rich!" Please

remember the poor man is punished with poverty and the rich man is punished with riches. Both are *bhoga* of their respective samskaras. You are a slave of your riches as he is a slave of his poverty. You have no choice! Can you stop making money?

I have known so many wealthy people coming to me: "Chari Sahab! I want to stop my business, but I cannot." "Why?" "Because I have so many bank borrowings, I have so much outstandings. Until these come in, I cannot pay the bank. They won't pay me if I stop supplies. If they don't pay, I cannot pay to the bank." We see this *chakkar,* 1-2-3-4 cups. And the moment somebody knows you are in trouble, you are lost. You may have two hundred twenty-seven crores of assets, but let one bank foreclose one of your mortgages, immediately, the news is around. "So and so place, that so and so *bhai* is going, don't give him another *naya* paisa!" You know, yesterday's friend—who was in the Lions Club or Rotary, drinking with you, patting you on the back, praising you for your ingenuity and your business acumen—he withholds. In twenty-four hours you are a dead man. The poor man dies slowly, the rich man dies fast. This is the only difference. In a moment of time, a rich man's riches are extinguished. One of my unfortunate friends, who is worth a comparatively big sum of money, fell into some situation which was beyond his control.Suddenly, you know, overnight, he had an income-tax raid, he had a CBI enquiry and the sales-tax people were upon his head. And overnight, the bank stopped all advances. And he had something like sixteen crores outstanding, let us say. Nobody would pay this! If he is in trouble, why should they pay? "He is too busy to now run after us." But, this is Master's Grace, I believe, something

good in his past samskaras, that he has been able to turn the corner after two and a half years of misery, when at one moment he even contemplated suicide. I stopped him from it. I said, "This is the final injustice that you are doing to yourself. For this, you will have to pay much more than for all the losses that you have incurred. For the money you are not able to pay back, have faith, continue with your practice, things will change," and they have changed! It is ultimately his peace of mind through meditation which gave his mind an equanimity without going hither and thither, *chanchalasya*. You know, Arjuna says, "*Chanchalam hi manah Krishna, pramaati balawad dridham*." If you do activity in that *chanchal* (fickle) state, you are lost. Chanchal is a good name but not a good state of mind! As they say, when a car skids you have to turn the wheel in the direction of the skid. If you try to turn the other way you are lost. So when you are losing money you must be ready to lose more money to pull out. Now few people have the business acumen or the courage to do this. They are good businessmen when money is coming in. The moment there is a small loss, 'tick-tick-tick-tick' goes the heart! "Dr. Vinod Agarwal! Yahaan aa java!", you see. Because he needs a cardiac surgeon. But what you really need then is the man who is living inside the heart, not the one what is coming from outside the heart. Appeal to Him: "*Malik! Ab mein kya karoon?*" [Master! What shall I do?] Because the only person who can release us from the bondage of samskaras is the Master. Otherwise we are permanent slaves to our samskaras.

Now many big people ask us, "Why do I need meditation? I have multi-millions. If you want a donation take it, but don't bother me again." But

remember when the time comes, and you need your samskaras changed, without Him, nothing is possible. We can only change samskara through *bhoga.* Every item, as I said before, of debit and credit has to undergo *bhoga* separately, not a cumulative balance struck and the final balance paid off for the same. That is why it takes millions of lives to pay off our debts, not just one.

I was reciting in Delhi some very concrete cases of confirmed examples—which my Master Himself confirmed—of a murderer who is, in this life, a judge. Now look at the fascination of this chain. One who has been murdering and a criminal, comes in this life as a judge, precisely because now he needs justice, not only for others but for himself. But if he comes into this life as a judge and is satisfied to judge others but not himself, he is a failure. Now it would go in the opposite direction again in some other way.

A second example was of a woman who was a prostitute in her past life and is a nun in this life, a Christian nun in a church. So you see, it is not that we go on in the same direction, a millionaire having nine hundred thousand, eight hundred thousand, seven hundred thousand in respective lives until finally he has no money and he is still happy. It is like a man who is giving up smoking by reducing the number of cigarettes by one cigarette per day—he can never do it!

It is by going to the other extreme that life changes. The beggar of one life is a millionaire in the next life because his wishes are forcing him at any cost to avoid beggary: "In no future life will I stretch out my hand for a *naya* paisa." That becomes a samskara. That makes him a millionaire, a businessman, not his wonderful knowledge of the market or his knowledge of

production techniques. A chemist is a chemist because of his samskara. Why couldn't he be an engineer or a doctor? Why is a doctor a doctor and not a chemist? Again, samskara. I mean, an intelligent man could be anything but he is not. He is only one thing. Why? Because it is like saying a river can flow anywhere. It does not. It only flows through the bed that it has created for itself. The deeper the bed the more the water is bound into that channel—it cannot flow out.

So you see this fascination that, because of samskaras which you have created, there is a certain tendency which you have created. That tendency grows more and more until there is a disaster in that tendency and you swing to the other extreme: the criminal becoming a judge. Moderate criminals, pickpockets—that revulsion with the self does not happen. A moderate robber who robs five rupees, that revulsion does not come. You need a big millionaire who has swallowed seventy-seven crores from an innocent public, who cannot tolerate himself, commits suicide, and in the next life comes, I don't know, as a *sadhu* [mendicant] begging for his food—a little spiritualised. His experience has put him in good stead, but after one life.

Now the whole wisdom of spirituality, of Sahaj Marg especially, is: In **this** life you can do it. All that it needs is a conscious withdrawal from the type of life we are leading and a change into another direction. You see, it is like a man driving on a road who realises that he is on the wrong road. All that he has to do is to turn back and take the right road. But if you say, "*Kain vandho nathi*" ["No problem"]? All right, you keep going! Now you will have to go seven hundred miles, eight hundred miles and then go back two thousand miles at the end

of it! This is what most people are doing. Because, either in their ignorance or in their arrogance, they say, "My direction is the right one." You cannot go to Delhi and say this is the road to Bombay, even if you are the greatest millionaire. People will laugh at you.

"No, no. My road is right."
"Where do you want to go?"
"Wherever I want to go. What does it matter to you?"
They will say, "*Bewakoof aadmi hai. Dekho karodon rupia hai lekin itna bhi woh seekha nahin ki jahaan jaana hai uske liye sahi raasta pakdo.*" [Foolish man! He has millions of rupees but has failed to learn even this that he should take the correct road to where has to go.]

Same thing is happening in our life, you see. We are only, shall we say, a little more intelligent fools, a little richer beggars! Remember the example Babuji has given of that famous story of Akbar, who was praying to his Allah. One saint came to see him because he wanted some money to build an ashram. They admitted the saint. He said, "I am a saint, I am also a man of God. Let me sit at the prayer room with your *shahenshah* [emperor]." There he heard Akbar praying to Allah, "Please give me more dominion over more states, over more countries, let me have more this, more this, more this." This fellow got nauseated and he started walking. *Shahenshah* Akbar looked around and said, "*Thehro* [Stop]. My *namaaz* [prayer] is ending. I will attend to you." He said, "What will you give me? You are begging yourself. I thought, 'You are a *shahenshah* [emperor], you have something to give.' But you are a beggar. I can beg from Him from whom you are begging!"

So, you see, our wealth should not blind us to these stories. We should not become so arrogant as to think money justifies everything. That is the greatest sin of the rich man. Not in his acquisition of riches, not in the way he has acquired his riches. Because, unfortunately, you have to pity him. It is the samskaras which have made him do these things, but in his arrogance that wealth forgives everything. This is the culminating crime of the rich man.

So these are some thoughts I would like to place before you because you are all, shall I say, my responsibility in a small way. My Master is responsible for you, but I am like the shepherd of the rich man. I take a hundred sheep to graze and if I go back with ninety-nine, I cannot tell my Master, I am ninety-nine percent successful. He will say, "Damn fool, where is that one sheep which is missing?" It is like your manager, an employee—if he loses in his small business ten thousand rupees, you won't say, "*Koi baat nahin.*" You will say, "Come on, pay me out of your salary, rupees eighty a month." You won't leave him.

So even though I am only a shepherd, I am answerable for my flock to my Master. Therefore, I believe it is my duty to convey to you whatever I know, whatever I acquired from my Master, my personal experiences, the knowledge that I have gained at His holy feet. I not only request you but beg you to change before it is too late, because change of direction is possible at any instant of time. One does not have to wait. But when change is necessary and you wait, the longer you wait, the more troublesome that change is, the more expensive that change is. It is easy to pay income-tax arrears of rupees hundred. But if you adjust your books to show that you are liable and it becomes

hundred and ten thousand and a lakh, and that demand comes, you may be a beggar. So let us pay our dues as they arise. This is wisdom. Dues to society, dues to our children, dues to our wife, dues to our forefathers, dues to Master. As they arise, the wise man should settle them. If they accumulate, it may be beyond your ability to pay and then, if you don't have the wisdom to go to a Master and say, "Please help me. This is such an accumulated burden, I cannot bear it"—with one glance He can remove the whole thing. But at least that wisdom you must have, and for this I pray.

Thank you.

## Announcement on Ahmedabad Ashram

I am going to make a happy announcement—a very happy announcement which I would like someone to translate after me in Hindi and again in Gujarati.

I am very pleased to announce that, with great generosity and love for the Master, brother Rajhans Jain and his wife Smt. Sushila Jain have offered a plot of land measuring a little over three acres to the Mission for an Ashram and I have accepted it. It is a beautiful piece of property, quite nice, and it is just beyond the Civil Hospital, a little north of Civil Hospital on the left side of Sola—New Civil Hospital. And it is not on the main road, which would have been very inconvenient and noisy, but about three furlongs inside. It is really beautiful. I hope all of you will go and see it. If you like, when I am back here on 11th, we can have a picnic there, and a meditation to start the whole thing off. Now that you have all secured a really excellent property, I think the other generous brothers and sisters of the Mission will rise to the occasion and we shall soon have a Mission—an ashram with a residential block.

My idea is that we should have in future the concept of National Ashrams in India, where we can celebrate the major functions like the Basant Panchami and Babuji Maharaj's Birthday on a truly national scale. Of course, we have the Shahjahanpur Ashram which eventually will come under our control, by Babuji's grace. We are planning a similar Ashram in Calcutta. I hope Ahmedabad will have a National Ashram, too, so

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Talk at Ahmedabad on 8th May, 1989.

that at least five thousand abhyasis should be able to come and participate in major celebrations.

I do not know how to convey your thanks and mine to Rajhans and Sushila but it is not necessary because Babuji Maharaj will bless them and give them a place in His heart. May they live long!

Thank you.

# Human Perfection Through Meditation

Dear friends,

I had a penchant to be a doctor when I was in school and when I went to Benaras for graduation, I had these subjects—physics, chemistry, and geology. In addition, I studied botany and zoology, only to prepare myself for a medical career. I had a fascination for medicine, the human system but, unfortunately, you know the ways of destiny. With all my attempts, I never became a doctor. But my interest in the human system did not leave me. Now, during those days, I also had an interest in spiritual life, religious life, because spirituality and religion are different. Though we often mistake them to be the same subject, they are not the same.

I started with Christianity because in my school in Jabalpur, it was a Protestant school—Christ Church Boy's High School—Christian education was compulsory, attendance at church was compulsory, and you had to pass an examination in Christianity. I was rather intrigued to find many of these religious heads of the Christian church and mission called 'Doctors of Divinity'. Now, of course, today it is very common to have doctors of even sanitation! But in those days, a doctor of divinity—for me it was intriguing. What has divinity and doctoring to do, you see, to be juxtaposed—Rev. Father Joseph Smith D.D. (Doctor of Divinity)! So in some way there seems to be a link. One is the healer of the body; one is the healer of the soul. And as Dr. Vinod Agarwal, my young friend, just said, we find

Talk at Anand, Gujarat, to the I.M.A. on 9th May, 1989.

more and more phychosomatics. You see, in my father's days and in my grandfather's days the word 'psychosomatic' was unknown. I think, largely due to Freud and his research or discoveries, the system of psychology came into existence. The idea of psyche and soma—there are so many things, you see.

What I am trying to say is, sixty years ago, eighty years ago, one hundred years ago, there were only diseases of the body, and surgery was not very much resorted to. Diseases were perhaps not so virulent. Our grandmothers were able to cure us with things which they could take up from the garden and from the trees and roots and things like that. Life was, by and large, more healthy. I remember, at the age of twelve, I had intestinal T.B. Even in those days, specialists were expensive, excuse my saying it! There was one Dr. Billimoria in Bombay who was called to look at me. He did not even bring a stethoscope. He just checked on the back and on the front. He said, "Yes. Remove him to village. If he lives in Bombay he will die." Diagnosis was short and swift, though we paid sixty-four rupees. This was in 1935. –Sixty-four rupees in 1935 when my father's salary was ninety-eight rupees! And within two hours, I was put on the train to my village in Tanjore, where I lay under a neem tree for eighteen months! The only medication I received was 'Calcium Sandoz' tablets which, like a chocolate, was very palatable! I had nothing to eat, just bread—very difficult to get in those days—and milk. I don't know whether it is the Grace of God or lack of sufficient medical care, or shall I say, medication, but after eighteen months I was able to sit up. I had to be taught to walk again because my lower musculature had already almost atrophied. But still I made it. But today, I find in our sanatoria for T.B., the

death rate is fairly high, even after you have antibiotics to cure them with.

The whole trouble seems to be that the mind is not content, it is not at rest, and the will to live is being eroded by circumstances. After all, physicians know very well that where a patient's will to live has been extinguished, you can do nothing to save him, whatever be your level of education or achievement in science. The will to live. It is not for nothing that in Homeopathic science there is that dictum that the physician treats, He cures.

So the question of life and death is always in His hands and, through Him, in our hands, which is represented by the inner soul satisfaction with what it is doing, with its existence, how it is balanced with the environment in which it has been thrust by destiny, all these things. And under the pressures, mounting pressures., of modern existence, psychosomatic diseases are getting more and more rampant. Everything is psychosomatic. Today the tendency is that even cancer is psychosomatic. Now how to do this? You see, if you are just going to cut off the tissue or eradicate them and try to burn them out, are you curing the disease or just removing the symptom?

Excuse me, I am like that proverbial fellow who is rushing in where angels fear to tread! Because I am facing a galaxy of specialists! Nevertheless, it is common sense that if you cannot touch the heart of the patient, his body is not available to you. It is the same for love, it is the same for disease, it is the same for education. You start in the schools. If it is a mechanical education, the teacher is bent on his salary. It is a factory, you know, turning out eighty-five percent success. It has become so crudely mechanical that it is

like a poultry farm where these poor chicken are put in six inches by six inches by six inches space and they are laying eggs like mad, which somebody robs from them. I mean, if they had human brains, I think this whole world would have become mad by now. But this is what we (humans) are also doing. We are being crammed into smaller and smaller space. Once upon a time, we lived miles apart from each other in our villages. You have to shout for somebody at night and he (the neighbour) would respond from there, and after fifteen minutes you would see a lantern coming and there he was. Nobody was afraid of the dark, nobody was afraid of snakes, there was a healthy distance and everybody was happy. Today we are all crammed into small flats, seven into a flat, forty flats into a big building, and yet every human being inside is lonely, lonely as nobody has ever experienced before.

What is this contradictory phenomenon that we are juxtaposed, flesh to flesh, and we are lonely? We have got to the pinnacle—as we think—of human wisdom, human education, human possibilities, human achievements, and yet we are desperately sick in the mind and, through the mind, in the body. So, more than ever before it is felt by all great people—not only yogis and spiritual people, you see, they are discounted by and large by society, even by scientists, even by management specialists—that the time has come to deal with the mind of man, with the heart of man. If there is no heart, the human being doesn't exist. That is why we say, 'put your heart in it', 'have a brave heart', 'have a soft heart', 'have a generous heart', 'have a kind heart', 'have a cold heart'. The heart is **the** thing by which human persons are known, human beings are known, how they are described. Cardiac surgery and

cardiac physiology apart, there is a third dimension to the heart which we have forgotten—it is the spiritual dimension. Why are we so careful abut the cardio-vascular systems, the need for walks for jogging, for respiratory balances, blood pressures? Why? Your brain can stop, perhaps, you still continue to exist as a vegetable. But if your heart stops, you are dead in a matter of minutes.

So this is the importance of the heart, especially in our system of meditation. Because in other systems of meditation, on which I am not competent to pass remarks, they have various points of meditation—*nasikagre*, the end of the nose, *bhruvurmadhye*, the point between the eyebrows. But, I think it is in the fitness of things, the need of the time, that the meditation too has changed, not in the way it is done but that upon which it is done.

Now if you will allow me to digress a little into another medical field, the field of the brain. I have read some popular works in which there is a reference to the limbic system, which is called the old brain. The stem where the vertebra ends at the top, the old brain which has now been covered by the new brain, I think, the cerebrum, the cerebellum, medulla oblongata, things like that. Now that old brain is said to have been the seat of feelings of the emotional life. There is considerable interest in this aspect of brain. I don't know what to call it; it is not physiology, it is not neurology, it is not surgery, but the existential aspect of the brain, the right brain functions and the left brain functions. This limbic system has been covered over by a particular branch of evolutionary physiology and it is said by experts in that field that we have lost the art of feeling. We have no more feeling for each other, we

have no more feeling for circumstances, for people, for persons, for things. It would appear that in a certain way to keep pace with, shall we say, the material progress of the civilisation in which we are unfortunately born.

Over the last several millennia, the human brain has become sort of computerised. It has lost its finer tendencies of feeling, emotion. It has now become a machine which may hear well, which may speak well, which may see well, which may smell well, provided the two halves are in balance and the cortex is there, of course, for all the superfunctions. But that which makes a human being of us, to have feelings,especially the finer feelings, the sentimental life, this has gone. So much so, that today, even the love life is pervaded by a sort of materialistic content. There is no more the heart in love. There is only the brain in love, you see! Even in match-making. There was perhaps, in the old days, some sort of genetic match-making. *Kula, gotra*, it was, in a certain way, a genetic bringing together of two people to form a couple, who could propagate the species. It had some sense of something more than a mere material approval, it had certain basic—however much we may dispute the theory behind those things, yet the idea behind it was higher than it is today. Today it is only a question of money. His father is a millionaire who runs seventeen industries, her father is a billionaire who has thirty-four industries. You know, it is like the Middle Ages in Europe when princesses were married to other kings and things of that sort to have political union between states. Matrimony becomes the object of bargaining for political alliances for peace, for what is today known as 'marketplace' economical situations, and it is no better in India.

I was seeing the Mahabharat—one episode, because I don't usually have time for it—and there, there was a discussion about *swayamvar*, the women's inviolable right to choose her husband. Where has it gone in India? Today the woman has no right. She is looked upon like you buy a cow or a heifer in the marketplace. Twenty-five fellows come and look at her, the man with the highest bid comes, not to give but to take.

So you see, we have lost sight of the finer feelings. The heart doesn't exist. Genetics has descended into economics and what you breed, as Dr. Vinod Agarwal rightly said, quoting my Master, "We are born as human beings, but most of us die as animals."

So the process of human perfection starts with the humanisation of the human being, who has now mostly animal tendencies. Now how to eradicate these tendencies? It is no use talking knowledgeably of limbic systems and cardiac surgery and things like that. It's all right, you know, to make an impression on specialists. Perhaps it is useful! But how valid is the heart as an organ in our existence? Does it help us in more ways than just to pump the blood through the circulatory system? If you examine the old traditions, you find that all religions, without fail, without exception, have said it is the seat of Divinity. If there is divinity, it is in the heart of the human being. In fact, according to the Gitacharya, He is in the heart of every thing that is created.

Now, that is the logic on which my Master and his Master developed the system of meditation on the heart. That if you can steady the heart, strengthen the heart, not in physical terms, not its musculature, cardio-vascular things, but through a spiritual

strengthening. After all, a man's strength is not measured by the amount of kilograms he can lift. Here, more than anywhere else in India, you have the example of Mahatma Gandhi, who, physically speaking, was probably as good as a child of eight, but you know what he achieved. Even walks—he could walk forty miles, I am told, at a stretch! He could fast for forty-two days and come out of it alive, when none of us here can fast for three days! What was the strength that he had? Where from did he derive it? Was it politics? Certainly not. It was an idealism, an ideal goal for which he strove all his life and for which he had the heart to sustain his system. For him, there was no need for vitamins, sleeping pills, pep pills, visits to the doctors. Of course, he had doctors, but they were only satisfying themselves that he was well. And you all know that he had a couple of ounces of goat's milk, half handful of nuts every day for food.

All this talk of balanced food and carbohydrates and this and that, you know. Where are we going? You see, we are dissecting things into their complementary parts, their basic things, and then, one day we will find ourselves talking of, I don't know, the number of carbon atoms, the number of chlorine atoms, the number of this atom and number of that atom in an ounce of food! I mean, we are going down into rather ridiculous dissection, not only of the human body but of everything that we ingest.

There is a limit to science and its application in life. This is what I am trying to bring to you, you see. Science is not the be-all and end-all of existence, not even in medicine. Because, as Dr. Vinod Agarwal said, in the old days we had the family physicians who had what used to be called the 'bedside manners'. The

soothing touch on the forehead, the smile, the compassionate enquiry, the ability to spend ten minutes with the patient. Today, you know, we are treated like a mail going through the post office! Where is the humanity in our hospitals? Do you wonder that patients die under your hands and on your tables? I mean, they would rather be dead than alive. I know people going to hospitals, especially the government hospitals, get terrified because they know most of them don't come back! It is in this situation.

So here is the medical profession with the oath of Hippocrates, which I cynically call the 'hypocritic' oath! Where is that Hippocratic oath? Where is the service mentality? Where is the need to serve? Where are the midnight calls? Which physician is willing to go out on a night call now? How many of us are, shall we say, having enough integrity to do an operation? If the patient has paid well, we just brush it aside and call a couple of assistants to handle it. Even the greatest do it, on the contention that they themselves are too great. The top eye surgeon is too busy to do a cataract operation. But he takes the four thousand rupees—those are his fees. So you see the materialistic things, where a doctor is sworn to work for his patient, to restore life if possible, to look after him, to cherish his well being. Who is benefiting now?

So you see, spirituality, I believe more than anywhere else today, is necessary with our doctors, with our politicians, with our police, the service systems which are supposed to sustain society and which have gone haywire. Why have they gone haywire? Because it is like the group of cells in the body which think they are all important, and they multiply like crazy, and we call it a cancer or tumour.

It is not doing anything wrong. It is, in its own way, benign, though you may call it not benign. After all, what is it doing? It is multiplying at the cost of the rest of the system, isn't it? And what do you do, if you are true to the salt that you eat? If it is possible, you burn it out, you cut it out, and try to keep it from spreading. I suppose this is the sort of benign, benevolent, corrective surgery that society should also take for the cancerous tumours in our society that we find in these various fields: medicine, politics, and the preventive forces which are supposed to keep the law and order. The medical field deals with the law and order of the human system, that it is regulated, that it functions well, that it is a balanced thing. The political system, in the same way, deals with the government. The regulatory system deals similarly with the society as a whole, the three wings of human well being, of the social peace, social plenitude, and social balance. If these three go haywire, where are we heading?

So let us not think that there is cancer only within the human system. It is rampant outside the human system within the human society. Therefore, all this talk of the need to bring back morality and ethics into public life. Much is said, much is spoken about, much is published. Gandhi gave his life; all the politicians of the pre-independent days who were genuine to their cause gave their lives for the cause. Today we only hand out *tamrapatras* and free first-class passes to the so-called freedom fighters. Any politician can give a certificate, and I can have a pass.

So you see, this need for—forget human perfection—we have to start with human correction. Why should we meditate? Because so long as you look to the outside for your education, for your moral values—we commonly

find today everybody saying, "Everybody does it; what can I do?" In a certain sense, we are legitimately bewildered, because everybody else is doing the same thing. What is the standard to which I should conform? It doesn't exist anymore, you see. If there was one perfect specimen of your profession outside, you could say, "Follow him." But it doesn't exist. There are perfect doctors but not perfect human beings. They are perfect in society because they make the most money. They are the best names. Nobody asks how many people die under his care every year—mere statistics, you see, not valid anymore. He is the best, we go to him. If we die, it is just too bad, it is our samskara. Nobody has the guts to ask, "Could he have done better?"

In America today, you know the number of lawsuits that doctors face. The doctors are crazed with fear in America. Because you make the slightest mistake, you can face a million dollar suit. I remember a case of a boy, one of our abhyasis, eighteen-year-old son of an abhyasi. He had some dental problem, and went to the dentist. The father and mother were waiting outside. It was supposed to be a ten minute or fifteen minute consultation. One hour passed, two hours passed. They wanted to see the doctor, they were told he is too busy. Suddenly there was commotion, you know, telephones ringing, nurses running around like mad, the father got a bit suspicious. So he caught hold of one of the nurses and asked what was going on. She said, "No, no, there is an emergency, don't interfere with me." So he just gate-crashed into the physician's room and he found the doctor with his hand holding his head. He asked, "What is wrong? What has happened?" The doctor said, "Your son has collapsed—cardiac arrest." It didn't stop there,

you see. The father, because that boy was brilliant, he was tops in every subject, in every class, every field of endeavour, filed a suit against the doctor. Eventually, after three years, he was awarded two million dollars for his son's life. Because this doctorhad injected something to which the boy was allergic and he died. And they called it 'cardiac arrest'!

You know, most of the professions, including the legal, the medical, hide a lot of sins under complex Latin and Greek terminology, which the human being doesn't understand. I accept, I am duty bound to accept morally, that religion has also hidden a lot of its sins under Sanskrit and all these languages. But that is no justification.That somebody else is sinful is no justification for my being sinful or your being sinful.

So the problem is how now to re-establish standards by which to evaluate ourselves. Spirituality says outside, they don't exist anymore; look inside. Here [pointing to heart] it is said that the divine resides. Seek His guidance. Look into yourself. After all, we all know whether we are doing right or wrong. So I don't think there is an exception to this truth that we all know what we are doing, though we don't know why we are doing it. The corrupt man knows he is corrupt. He may try to rationalise with his wife and children, but not with himself. Why do doctors have psychosomatic problems? Physician, cure thyself—it is an old dictum, which only meant, "Don't fall sick yourself." After all, real medicine is preventive medicine, not taking a patient and curing him later. That is why preventive medicine is supposed to be held in such high esteem, for which we spend millions and millions and millions of rupees in our budget. But there also there is corruption. Today, we are afraid to buy medicines from the market

because there are spurious drugs. You are afraid to take injections through a normal syringe because it may be contaminated with AIDS, so you want disposable syringes. You are afraid to take blood transfusion. I mean, what has this world come to, when you cannot trust a doctor, when you cannot trust medicines, when you cannot trust blood? Where are we heading? And remember, one day, some of you may be patients, too. God forbid, there are more known cases of mental problems in America among doctors than in any other profession. You can verify this from medical journals. More doctors gone mad, not because they don't have money—the average doctor in America earns in excess of a hundred thousand dollars a year—the average; the good ones, three hundred thousand. I mean, you cannot even convert them to rupees; you need a pad and a pencil. They are miserable, they are crazy with fear, they don't know what to do because, as I said, this tendency for lawsuits.. So I am happy that there is some check at least in United States! Here, we can do what we like and get away with it, you see! Only you have to sign a death certificate!

So, back to the heart again, Am I a good doctor? Yes, not because you have cured a patient, but because you have done everything you could, honestly, sincerely, with love for the patient. Then, whether he dies or not, your conscience is clear. But now if you cure him and rob him of his future, you are as culpable as the robber on the street who picks his pocket, as a thug in Uttar Pradesh who takes away his life, as the government which ruins you with its taxation. Let us not try to fool ourselves with false morality or false ethics, saying, "Everybody is doing it, therefore I am right." "*Bhaisahed! Hum kya karen? Who bhi karta hai, yeh*

*bhi karta hai, hum kambakht zindagi mein rehna hai to hame bhi karna padta hai.*" Not at all. There are still doctors, who are very cheap, who are very popular, whose clinics are crammed with patients of the lowest levels of humanity because they trust them. They are willing to wait three days for the doctor to see them. I am happy that it still exists.

But let me not treat you as something to be criticised. We are here to talk about meditation and how it helps. Meditation is there precisely to tell you, "My friend, look into yourself. There lies the ideal of perfection, right in you, in your heart." Initially, you may not be able to see it because you have lost touch with it. It is like a blind man-looking at a mirror. Until his eyes open, he cannot see anything. But through practice, day after day, when we close our eyes and sit in meditation and try to establish our contact with this lost self, whose voice we have never heard, which we call the conscience, which is but the voice of the divinity residing in myself, my *antaryamin*, my supporter from within, then begins this divine drama, benign drama, loving drama of my intercourse with my self. And we begin to shudder at what we see.

I believe that the story of Arjuna's vision, the *vishvaroopa darshana*, was largely an inner vision. There he was exposed to the divinity within him and he quails before it: "This I should have been and this I am!" and you stand like this to be crucified.

So perfection can start, humanisation should start, only when we restore human values to our existence. We are all talking of compassion and charity and love and mercy but how many of us are capable of these things? As I said, talking of brain physiology, the limbic

system, but who is to restore it to its original importance in the human system? Is it an accident, or a fault of evolution as many people have labelled it? Or was it the brain's need to keep up with the rat-race for life, the material existence? It is a fact of physiology, it is a fact of evolutionary physiology. We cannot change it. But it does not mean we are stuck in a by-pass, an impasse. It is possible still to change ourselves, by-passing the head as you do by-pass surgery on the heart. Anything is possible with the human systems. I mean, people who have done brain surgery know you can progressively excise parts of the brain out and the rest of the brain takes over its functions. It is not as if there are fixed functions in the fixed parts of the brain. Yes, to start with, but nature, in its immense capacity to plan, has planned on practically a hundred percent redundancy. This is a fact of science, not spirituality. Today, if I have to by-pass that system which evaluates me, my conduct, my performance, namely my intellect, it is possible. How? Refer to the heart!

One of the mottoes of my Master: "When in doubt, refer to the heart," because brain always gives convenient answers. It is a pre-programmed device. It says, "Everybody is doing it; what you are doing must be right. He has killed seventy-five patients out of hundred; you have only killed seventy-four, you are better. Your statistics are more in your favour." "What about the one who killed only three?" "Oh but he only deals with ordinary cases. I deal with important cases, terminal cases."

So you see, this sort of rationalisation for our faults, for our sins, known and unknown, conceived and unconceived, can only be verified by reference to the heart. It is not for nothing we meditate on the heart.

So this onus for transformation is put right into you. **You** have to do it. You have to look into your heart. You have to re-establish contact with the Divine self that is yourself. We are a mixture of an inner spiritual divinity, covered over by a grosser, material object that we call the body, with all its fascinating systems, fascinating possibilities.

Now, we call a person perfect when he is perfect in one field. A man who runs a marathon race in such and such minutes is perfect. "Oh! He is the perfect runner. The world has become blessed with it." The perfect tennis player, inhuman! If you see some of these Wimbledon matches, the way they slaughter each other, and how they become again psychosomatic patients. Success breeds psychosomatisms today. Most of those with psychosomatic illness are successful people. Not because they are successful, but because the success has been wrongly achieved, against their conscience, against their integrity, against themselves. How to cure yourself? If you go to another psychiatrist, he is going to treat you as you are going to treat him on the operating table, with not much care for you. He is only talking of successes and failures, not human beings.

So you see, in our age-old tradition of raja yoga, we have, my Master and his Master before him, evolved a system of meditation on the heart, light in the heart, because we assume that the Divine is present in the heart. He has no form, no name, no attributes. God cannot be said to be kind. God is not evil. God is not corrupt. God is not free of corruption. The Divine mother, she is also the destroyer in another form—Kali.

So you see, there again you have this rather confusing juxtaposition of opposites. Shiva as the

destroyer, Brahma as the creator, Vishnu as the protector—whom shall I worship? "*Kasmai devaya havisha vidhema,*" you know, this refrain runs through the Rig Veda. There also you are bewildered. "What shall I do?" Speak the truth. Yes, but when and under what circumstance? If your senior in the hospital says, "What do you think of me, Dr. Patel?" and you tell him, "Sir, if you sincerely ask me, you are a damned fool," you lose your job. Another surgeon comes and says, "What do you think of my operations, though the patient died? Don't you think I did well?" "No, no. But, that particular part, if you had handled differently, he might have been alive"— you are gone. You dare not speak the truth! It is not that you don't know what is truth.

Now, where does the courage come from, to speak the truth? That also from the heart. That is why you say, "He is a lion-hearted person. He could speak the truth"—Gandhiji's famous *My Experiments with Truth.* I mean this, more than any other state, Gujarat with such a magnificent tradition of human perfection behind it. A mere puny Gujarati had the guts to face the British authorities and the British government successfully. But his success did not make him a failure. You see, we should not say, "Operation successful, patient died." Success should not end eventually in my failure, in any field. If I fail, I may be successful because I have learnt something through that failure. But, if I succeed and I have failed, what on earth is happening to the law of causation, to the law of successes and failures, to the law of satisfaction in job, this, that, and the other?

So you see, the eventual success is not achieved by evaluation by your superiors or your peers but by

yourself: "I think well of myself. This operation, I did to the best of my ability. I killed myself for it. It is destiny that has taken him away or it is destiny that has brought him back alive." Both are His! "I have done my part. It is now His part." When we have the humility to face our professional challenges in this attitude, there is no more compunction, there is no more questions of compassion and love and faith and mercy. There is only a question of duty well done, to the best of your ability, honesty, integrity. Then there is no unhappiness any more.

Now, this has to go through all society. It is not enough if some doctors are transformed, some lawyers are transformed. You know, lawyers have this argument that a client pays them and they hold the brief for him and they are there to win the case for him. But unfortunately, the original idea was to establish the truth: *Satyam vada*, you see! Where is '*satyam vada*' now? And then you have this very common drama that once the lawyers have taken over, both the plaintiff and the defendant are now out of the picture. They fight between themselves, they handle themselves. They go and eat *samosa's*, have a *pan* and say, "The next time you ask for a deferment, you take your fees. Next time, I ask for a deferment and I take my fees." And this goes on merrily for several years. The silliest, most trivial suits take fifteen, twenty years for settlement. Again, professional misconduct, with full knowledge of one's personal misconduct.

So you see, we will talk of human perfection another time, if you have the patience to listen to me again! But today what I wanted to emphasise is—because it is almost ten o'clock—we must become human beings, not to change society. It is not necessary; society will take

care of itself. After all, you know the fascinating twists and turns through which evolutionary life has flown in the past. The giants of the past are no more here, whether in human form or animal form. The dinosaurs, the one-eyed monsters of mythology. Where are they? They must have existed in some form, because you cannot imagine of something which never existed.

So you find all this exaggerated growth in certain directions evolution has eliminated: "This is not to my use. I need something which is balanced." In Sahaj Marg, the concept of saint or saintliness is one who is balanced. Nothing exaggerated, no tendencies exaggerated, no perfection in a particular direction and a lack of everything else,. but one who is perfectly balanced, therefore in command of Himself. The truth of spirituality is that He is a Master who has mastered Himself, not, who has mastered nature or can perform miracles. I mean, you can have them by the dozens.

So you see, self-mastery must come. Self-mastery can come only with self-effort. Self-effort can come only when you have established the need for growth in a particular direction. And that can come only when you look at yourself inside and say, "This I am. That I have to become. What is the way?"

So here I will stop for today. Our preceptor here Mr. Kashyap Bhatt—if you are interested—those of you who are interested can take his address. We have books enough to deal with the system and all that. I am just trying to lay a foundation for personal spiritual evolution. Why? So that you may live a happy life, content with yourself, no more psyche, no more soma. You are one, because the moment you divide life into the spirit and the body, the psyche and the soma, and cut up the blood into white and red corpuscles, the

heart with its four chambers, the brain with its two halves, you are dissecting a whole happy individual into his component parts. And here, gentlemen, friends, the sum of the parts is not the whole. This is something you have to realise.

You will excuse me if I have transgressed, but it is necessary to say certain things. I have just tried to appeal to your sense of your own personal need, to personally fulfil yourself in a real way. If wealth was all that was necessary, all the wealthy people would be happy. If knowledge was all that was necessary, all the wise people would have been happy. It is another fascinating thing—you know, I go often to the West—it is a very fascinating thing that many professors of the university campuses of America are crazy. They are drug addicts, sex maniacs. What is this knowledge, you see, that you are a Ph.D., even in philosophy, and you are a rapist and a drug addict? And in Europe you go, you find psychiatrists going to other psychiatrists. What is this? I don't say that when you are sick, you should not go to another doctor. But should we not owe a duty to ourselves not to be sick? It is possible. You are all preaching it every day to your patients: "Sensible living, my friend, eat a balanced diet, live a balanced life. Don't over-exert yourself. Walk a mile every day." Are you not saying it to every patient who walks into your clinic? Is any one of you doing it yourself? "Have enough sleep." How many of you are sleeping?

So you see, we must learn to practise what we preach, at least for ourselves. So right living, right conduct, right thought begins always with the self. "Charity begins at home," is precisely what it means—start with yourself. Modify yourself, change yourself. Make yourself of an ideal that you have inside you,

expose it. Then you will find other people flocking to you and saying, "How did you do this? Let me do it, too." I pray that this possibility may be available to all of you.

Thank you for your patience.

# Spirituality In Management

Respected friends, sisters and brothers,

Perhaps the subject mentioned on the invitation card will give you some idea that I am going to talk of corporate management. It was not my intention to do so. The subject proposed by me was spirituality **in** management. Not **and** management – in management. Anyway, what I speak will be the same whatever be the subject.

I should like to start off with one of the first truths that my Master told me when I came to His Divine feet in 1964. I had been in company service with the Birlas for some time, starting from the early fifties, on the manufacturing and technical side. Then I was shunted abroad on a scholarship to study high polymer science, polymer technology, came back, and was without a good job for a considerable period because the government of India, which had contracted to employ me on my return, preferred to employ somebody else. I was left in the lurch. So I went into the TTK group as a salesman. It was a very sad and distressing affair for me, not only because I had to leave a technical field but I had to in those days go for a salary about twenty percent of what the government had contracted to pay me, on *per contra*, what I was obliged to serve them for. But it was a good shock.

My Master's first teaching was that human beings have their wisdom awakened by shocks. It is a latent thing and if you see the Vedas, the most famous statement which is often printed in Swami

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Talk at Vadodara, Gujarat, on 10th May, 1989.

Vivekananda's literature, the literature of the Ramakrishna Mission says, "*Uttisthita, jagrata, prapyavarnnibodhat.*" Indeed, in the Western countries, too, you have the tradition of the sleeper awakening. It was my Master's conviction and his teaching that human beings, as we are when we come into this world, are pre-programmed automatons—robots. We all think we are subject to our own desires, that we are capable of fulfilling those desires, that we are capable of having ambitions, that we have the full capacity to fulfil those ambitions, that we do something and achieve something.

My Master's teaching was that samskaras bring you into this world. They are the program on which you operate. You have literally no choice in what you are doing or how you are doing it. Literally, absolutely! Let there be no second thinking about this, whatever enlightened human beings, Western philosophers, managers of managers may talk to you about. We are robots. And when we become human beings, we become human beings precisely when we take up spirituality and try to eradicate or erase the program that we have created ourselves in the past by our thoughts and actions. And therefore the robotic aspect of our existence now sort of fades away and we begin a really human existence.

This is the first foundation on which spirituality of my Master is built. We are machines; we have to become men. So all that human beings do, however high their qualification, however vast their experience, however grand their achievements, they are only managing themselves as machines and other beings who are surrounding them also as machines.

We are always hearing that today there is a de-humanisation of the personality. As a result of progressive mechanisation of processes, robotisation of processes today, automation, computerised mechanisms, a whole factory perhaps needs only one human being to start the whole program. But this is not the beginning of it . It's probably the end of that process which began long, long ago. So whenever we talk of managers managing and men managing managers, the difference between tools and machine tools in the workshops, we are just playing with words. It is as if robots could talk and they have executive directors, chairmen, general managers, supervisors, chemists, I mean, the whole gamut of managerial expertise. They are all programmed to being however efficient, you see.

So it is our contention and conviction, and what I place before you now is a result of that conviction, is that we are just playing with management. Because all that we are able to manage, unsuccessfully and successfully, is a result of pre-programming, and our success or un-success depends on faulty programming or effective programming by ourselves in the past.

My Master took this many steps ahead and said this process of degeneration, this dissection of the human being into parts, against the law which says from the particulars you must go to the generals, from the bits and pieces to the whole. This process, whether you want to call it dissection, whether you want to call it itemisation, dehumanisation, is inherent even in our yogic literature. This was His teaching. Because when people started dealing with parts of the human system separately, hatha yoga for the body, something else for the mind, something else for the soul, he said this

process began thousands of years ago. It's nothing new. Man and his endeavour for perfection chose to perfect bits and pieces of himself one after the other but, unfortunately, here the sum of the parts is not the whole. It is probably very easy to have a perfect liver and a bad heart. A wonderful brain, absolutely degenerate morals. Excellent functioning capacity but no planning capacity. And we have taken this process further and further, to such minuscule levels, that today we have even in our faculties in schools and colleges a multiplicity of subjects, a multiplicity of fora, we can perhaps call them. Gone are the days when a doctor was a doctor. Gone are the days when an engineer was an engineer. Today you have now probably twenty-seven different engineering specialities. Not much of them interact. There are specialities where there is no interaction between the specialists.

I recollected this once when I had to go to Germany for a project. I went with my boss, who was a non-technical man but a genius in business. To discuss a small project to be installed in India, we faced a German team with twenty-two different experts around the table, and we were just two. I felt like something which had wandered into the *chakaravyuha* and could not walk out again. There was a language problem and there was this galaxy of specialists in front of us. My boss, of course, what he lacked in intelligence and knowledge, he made up with his business acumen. But I lacked that, too. I lacked experience. And I was one man who had to face twenty-two people, some of whom did not speak about DC when he was an AC man, electrical-wise. The man who spoke about generators would not speak about pumps. Who spoke about water

would not speak about gasoline and this was, you know, like someone playing *jaltarang*. So many cups before him. But strange to say, it was adequate. I mean, the two of us were more than adequate for the German team of specialists. Because we found that where their specialisation was not involved, they were absolutely floundering like children in quicksand, struggling to keep even in knee-deep water.

See, this is the danger of over-specialisation, that we lose track of generals. I believe that in our management schools today—I sometimes congratulate myself that I never wandered into one even by mistake—I believe they are carrying their specialisation too far. If today we have managers who are not able to manage and who get into stressful situations, it is because, here again like a doctor: one for the liver, one for the heart, one for the bones, one for the head, one for the hair. The poor patient is subject to torture at multiplicity of hands and levels of expertise. And, of course, he has to pay for it.

So my Master said even in yoga this disease began thousands of years ago. And it was his claim that unless there was a unification of the personality, a grand assemblage of everything, to put back a whole structure, not to be related to its parts anymore, because the parts are, after all, functional. It's all right in a machine to replace a worn out part or a worn out bit of machinery, but the human being was not designed to be disjointed and treated like bits of equipment.

So my Master's system of yoga, the Sahaj Marg yoga, says, "Come together." It is an integration or a re-integration of the personality so that there emerges a

human being, not a man who is a good manager but a bad husband, a poorer father and a worse citizen. We have this very anomalous situation that, if you will permit me to say, the people who represent the elite of society are today not commanding the respect they should, precisely because of over-specialisation. There is a man who is at the peak of his career, at the peak of the ladder of his own kingdom, shall we say, but he doesn't know what to talk about, about other subjects. Nor does he care.

Of course, we often hear this argument touted that today there is so much literature published that nobody can ever hope to keep abreast of it. But is there the need for literature? After all, literature fulfils a need that you feel. If you want a whole book on chlorine you can get a whole book, even a whole library, on chlorine chemistry. "What about the halogens? As a basic chemist, you know, who just graduated in the old days, have you forgotten the halogens?" He says, "What are the halogens?" "Well, look into the periodic table."

So we are cutting up, cutting up and we are blaming the Greeks for it, who started the atomic theory: Democritus, Pythagoras. We are good people in blaming others for our misfortunes while at the same time importing all that they give us as the best in the world. Even Indian traditions! The Vedic knowledge—much of it we owe to the West. Were it not for people like Max Mueller, Paul Doyson, I dare say few people here would know what even Upanishads were.

So you see, this Western system went cutting down into pieces—atom means precisely that—that which cannot be divided anymore; that was the state of knowledge in those days. They went into the material life in that way; we went into the spiritual life in that

way, too, differentiating God from His creation, cutting up God into pieces: first the one, the ultimate, the *Parabrahman* which has no qualities, no form, no name, no attributes, then cutting it up into three: the creator, the preserver, the destroyer, and then the multiplicity of gods and goddesses that we have today. So much so, that instead of integrating the human mind into one channel in which it could flow with its full powers behind it, we find we are praying to so many different gods and goddesses. Our faith is distributed. Our belief is distributed. Our time is distributed. It is like a river which you cut up into twenty tributaries. The same water flows in twenty different channels. Naturally, the power is one-twentieth on an average.

Soon after my contact with my Master, I had a question to ask him. I said, "In the West, in the Middle East, too, the Muslims, the Christians—we find that they are so different from us in their appreciation of moral values, moral actions, morality sustaining their activities. Yet they are so successful. Why?" And we? We are always talking *of Satyam Vada Dharmam Chara; Satyameva Jayate Nanrutham*. And we are totally, miserably, disgustingly unsuccessful. In any field, you see. We may talk of Indian research and progressive Indianisation of processes and techniques, but we are still begging for technology from the West, processes from the West. We modify it a bit here and a bit there and claim that it is now an Indian creation. The Japanese, in my school days, were laughably ignorant, stupid, and could not manufacture toys which would run two windings together. I mean, they were the laughingstock of the world. Today America is at its feet. Is it not a funny thing that with so much brain or

intellectual talent being exported from this country, I mean half the world or perhaps eighty percent of the world runs on Indian intelligence and talent ; creativity is there- why is it not flourishing in its own land? My Master said, "Precisely for one reason. They worship one god, in their mind there is one channel. Good or bad it goes through that one channel, therefore they are successful." In their vices they are successful. We only dream of our vices. In our good deeds too, we are only dreaming of good deeds – sitting under a banyan tree, hoping against hope that God, or the merciful God will shower His blessings upon us because we have not done anything bad. It's a negative approach to human endeavour, human aspiration, human activity. My Master said, "He who does nothing, achieves nothing." It's better to do something and do it wrong. At least you learn something, how not to do it again. But here we have this funny, parody of human existence that nobody is doing anything. If you walk through the streets of any village or city even today, you will find hundreds of thousands of people just sitting around talking, doing nothing. Of course they will blame it on unemployment. But why is there unemployment? They are unemployable in one sense. In what sense? Like all the employed labour, employed executives for that matter, we want to earn without working. Most of us. Let us be very frank about this. From the boardroom down to the lowest level on the floors of a workshop this *kamchori* as you say in Uttar Pradesh, is prevalent. Now imagine how much we could do if you did all that we could do. It is a well known psychological truth, a truth of the intellectual sciences that a human being hardly uses five to six percent of his creativity, of his imagination, of his intellectual powers that lie already in him. Even the highest, wise man, the genius has not

used more than seven percent. But in the west, at least they use their bodies. They are rigorous in their discipline about their working hours. If they are paid for eight hours, they work for eight hours. There may be stray exceptions, but here the man who is paid for eight hours and works for eight hours is the stray exception.

So, before we talk of managing others, the whole story is: are we able to manage ourselves? This is the original truth behind yoga. Discipline yourself. Manage yourself. He who can manage himself, he who can master himself is, *ipso facto*, manager of the universe. Unfortunately we believe in western systems of management, Harvard and I.I.M.'s , and we believe that we can turn out chaste managers, committed managers, performance oriented managers. They may be chaste when they leave college. They are committed but only to themselves. Nothing is necessary to prove this. You see the migration of talented executives from company to company at the drop of a hat. A few hundred rupees offered here, they are jumping. So it is only money. To what are they committed? It is to themselves and to the money that they can earn. So what is the commitment that they have to their work? This goes against the first principle of karma yoga. *Karmanyevadhikaraste ma phaleshu kadachana.* But they say, "How can we exist? This is a dog's world." And even though they say dog, it's not dog. "If I don't do it, somebody else is going to do it to me. I have to survive." But do we need to survive on ten thousand rupees and fifteen thousand rupees a month? Surely that is not survival. Survival is when you earn two hundred rupees or eighty five rupees or three rupees a day. Not

when you are earning fifteen thousand rupees a month and go around in cars and sit in air-conditioned cabins.

So this selfishness which has grown because, here again, the old yogic tradition which split up the gods into a multiplicity, a pantheon of divinities, also split up our society into castes: the *brahmin*, the *kshatriya*, the *vyshya*, the *shudr*a, and so on. And put the onus of service on the poor shudra. They will serve. The *kshatriyas* will fight. The *vyshyas* will merrily make money, rightly or wrongly; Because the Gita says so! *Krishigo raksha vnithyam vyshya karva subhavacham.* And the brahmin, he sits at ease. He has nothing to do; he is at the peak of civilisation. And when he could not get anything for himself, they created religions, temples, the need for pundits, propitiation of gods and goddesses. And to annul such things as you have done for which you feel guilty, *prayaschita.* They made a very intelligent job of it. Because even today we are slaves of these *pundits* and these *brahmins.* At the drop of a hat, your child has to sneeze, you go to a temple. Most women believe in these things. Immediately offer a prasad, you do an *archana*, come back with some *prasadam.*

So, the division of the gods was followed by the division of society. Servers, like you have in hotels. Then who is going to manage? We have no management knowledge, not even of ourselves. How are you going to manage the workers? So there came this wonderful, beautiful system of exploitation. Kick the fellow in the back until he bleeds. Don't pay him. 'A well paid servant is not a servant'. All these idioms and axioms of, shall we say, the better endowed classes of society came into existence. Then we discovered the *panchamans.* Whom Gandhiji had to come and

resuscitate and put into some sort of social acceptance and respectability, the *harijan*—untouchable. Now how God created some untouchables, if you really believe they are untouchables, it is a criticism on the Almighty Himself. Can God create something untouchable? Did God create brahmins or did we create them? Did God create Hindus and Buddhists and Muslims, or did we create them? We must always remember that these great founders of great religions, they all meditated. None of them were belonging to that religion when they started off. Krishna was certainly not a Hindu, Buddha was not a Buddhist, Christ was not a Christian. Unfortunately, the teachings hardened into certain systems of thought, systems of practise. And it became Christianity and Buddhism and Hinduism and all this nonsense. And they kill each other, fight each other. Even today you find this going on. Models of religious iniquity, slaughter: Ahmedabad, Meerut, Moradabad. God never created these things. Where is the management of society? Who is to manage? Only a Muslim to manage a Muslim and a Hindu to manage a Hindu. So we have political leaders belonging to these respective social organs, organisations, and they exploit them.

So, whenever the whole is brought down into its parts, there is exploitation. Even the famous scandal of the Maruti cars. A tail lamp replacement costs seven hundred and sixty rupees. The original part probably cost ten percent of that. This is the situation when you go down from the general, the all-pervasive, the unity, to multiplicity, to parts. It is our humble suggestion, for what it is worth, that managers who wish to be good managers must start with managing themselves. It is easy to think that we are managing others. We are only

issuing orders and, if it is possible, ensuring that they are obeyed. Now that is a military way of management. Where power is used, where authority is used for management, it cannot be called management by any stretch of imagination. It is authority which works: political authority, military authority, religious authority, social authority.

So when we talk of managing successfully with the power of money behind you, with the ability to withhold or give gifts in way of promotion, things like that, we are really using authoritarian management techniques. But we talk highly of Harvard and this and that. We are not even using the techniques we have learnt in school. So what are we doing sitting and talking about business and management?

So you see, the whole thing boils down to your people realising that first: Am I a manager? Can I manage myself? If I can, then I can manage anybody else. If I can control my anger, I can control anybody else's. It's a well-known axiom. If I can feed myself then I have the ability to feed somebody else. One who is a beggar can hardly feed another beggar. If I have the power to lift myself off the ground when I fall, I can help somebody else, too. The whole idea of helping others to become something must originate in self effort, to become something yourself where you are capable of helping others in all fields.

Now I must here branch off a little and say that we have an almost idolatrous worship towards knowledge—*Vidya*. My Master's contention was that we don't need knowledge at all. I had the pleasure of speaking before some doctors yesterday in Anand, members of their medical association. I suggested that,

like we have heart bypass surgeries, you should also in some way evolve the ability to bypass the brain. It is not difficult. Because these great saints, most of them had no book knowledge. They were not students of schools, what to talk of universities, yet they founded great systems of thought, of philosophy, at least as it is seen today. How were they able to do it? Precisely because, through certain techniques of self-improvement, self-mastery, eventually they were able to attach themselves to what my Master calls the ultimate source of all knowledge, from where it descends. And we tap into that, as it were. Then what is the need for intellectual knowledge, intellectual learning, schools of learning?

So we have to forget, because when you want to learn systematically through scholastic methods of instruction, we need time, years and years of time. And the more you specialise, the less time you have for other subjects. As my Master used to laughingly say, "We learn more and more about less and less." The process has to be reversed: that we learn less and less about more and more. Ultimately, we know nothing about anything but everything about **that** which we have to know.

So it sounds rather ridiculous to talk before an educated, enlightened forum of these systems of, shall we say, being and becoming. Not acquiring. In yoga, there have been two distinct trends: One, the *tapasvi* who did *tapasya* to get something: powers, *siddhis, astras*. There was no question of spirituality there. It was just doing something to get something. And if tradition is to be believed, all these *tapasvis* eventually ended up destroying themselves with their own powers, with their own *siddhis*. It's a well-known thing. All

great saints, all great religions have warned aspirants to stay away from such powers and *siddhis* because they are great temptations. If you read the lives of Christ or the Buddha, the ultimate temptation was always a temptation to power, to long life, to progeny. In the Hindu tradition it is no less. You have the temptation of Nachiketa, a mere boy who went to Yama at the behest of his father. And Yama offered him the same things, the best *devakanyas*, thousands of years of life:

"You will live to see the grandchildren of your grandchildren, dominion over this world."
And he said "Yes, but then I will die, you see, after ten thousand years."
Yama said, "Yes."
"Then I have to greet you."
He [Yama] said, "Yes."
"I want to do it now."

See, that was the dignity, the courage and the single-pointed aspiration of an eight-year-old boy whom his brahmin father threw out because he asked a question which his father could not answer.

This is another tradition which survives today. That in India, in schools, you cannot ask questions of your teacher. Either they say, "Shut up," or "Sit down, don't be arrogant." Whereas you go to the West, there is a free and easy exchange. I mean, it is quite normal to see a student with his feet up on the table of his professor. I am not suggesting that we should do it, but that is the degree of familiarity and interaction that exists. No wonder our children go by the thousands every year to America. I'm sure there are some of you here who have lost your children to that glitter and

glamour of the American almighty dollar, starting with their brilliant educational facilities.

Now, many of you, I'm sure, are products of American universities, German universities. Why don't you duplicate it here? I mean, the system; not the books, not the techniques, not the laboratories. Not all this ostentatious paraphernalia of education. But the heart of education. Then, perhaps, you will start out by teaching youngsters how teaching is to be done so that they may come to their own level. When they come, they know how to teach in turn. Now, our students neither learn to learn nor learn to teach. They mug up page after page and spout it out on the examination papers and there are so many corrupt practices available to pass today. So that you have even doctors who, press reports say, do not know on which side of the body the heart is. I mean, it's not a laughing matter, because one of us may end up on a table of such a surgeon. It would be like that old story of the crocodile and the monkey. The crocodile wanted to take the liver of the monkey because his wife was sick.

He asked the monkey, "Do you have your liver with you?"—must have been an ignorant Hindu crocodile!
The monkey said, "Why do you want it?"
He said, "Oh, my dear wife is sick. She wants liver today."
He said, "Oh, my god, why didn't you tell me before we left? Because I washed it and it is put out to dry."
The crocodile turned and swam back up obligingly, the monkey jumped and said "Ta-ta!"

So these are traditions in our ancient stories. I mean, if you go back thousands of years, we are always talking of the past having very glorious Ram Rajya. I say, "Stuff and nonsense!" If things are to be believed,

we were always liars. *Satyam Vada* is a Vedic statement. If the *rishis* of those days said, "Tell the truth," it must have been that we were not telling the truth. I mean, you don't tell a society where truth is upheld in every word and action to keep on saying, "Tell the truth, tell the truth.

Now, if you go sufficiently deep into this morass of infamy, exploitation, ignorance, superstition that India is built upon, this is the foundation upon which our wonderful, oft-gloried, touted-about Indian culture is built. Excuse my saying it. We are much better than they were. At least we are beginning to realise that we need something more. It is a good beginning.

So, we have to start afresh all over again. Why *Satyam Vada*? Remove it. You are telling the children, "Tell the truth".

"Appa, what does it mean?"
"No, no, my son. It means tell the truth."
"Yes, but what is the truth, what you are saying?"
"But then why do they say it?" The child, the children are very inquisitive, curious.
"No, no, my son. Because like I told you yesterday when somebody came to the gate, 'Tell them daddy is not at home.'"
"What is that called?"
"It is called a lie."
"Oh, ho, so there is a lie and there is a truth. Both are possible."

We are opening our children to the dual possibility that is inherent in every thought and action. We teach our children to lie, and then we blame them later on when they go playing hookey instead of going to college. "Why did you tell me lies?" If the son has some guts, he

will say, "Shut up, old man. You taught me to say it. How many times have you not told me when somebody telephoned, 'Tell him Daddy is away', or 'Daddy is busy', or 'Daddy is not available'. How many times did you ask me to turn away visitors, saying, 'My father is not at home.' **You** built me into a lying boy and now you are complaining about it?"

So morality, ethics, education starts very much in the home. Not in schools. And if you as, shall we say, dedicated parents, dedicated to their well-being, not to your egoistic paraphernalia that, "I have a son who is now in the I I M. in Ahmedabad. He is a gold medalist." This is all we brag about our children. We don't talk of their qualities anymore. "My son is a heart surgeon and he earns thirty thousand rupees a month." His son is an I I M. and is a gold medalist. The third son is married to a Birla granddaughter.

So when we talk in such terms to and about our children, what else do you expect of them than to become managers of selfishness? We are excellent managers in one field—selfishness. That is why in today's society, lining one's own pocket, fattening one's own bank balance is the art of the day. That is why in this country you find such a ramified structure of income tax and other taxation laws which you don't find in any other country. Because it has become a fine art. So children learn from parents. We learn from our parents. They learn from their parents. But now the trend has to be reversed, you see – we must learn from our children. How nice they are when they are born, how innocent, how truthful. And we must respect them for it, admire them for it and say, "My son, teach me what I have forgotten." That is what Nachiketa did to his father. That is what Prahalada tried to do for his

father. That was what Lord Ramachandra did to his father. "I must obey you. You have taken a vow. You have taken an oath. Father, don't prevent me from upkeeping or upholding **your** words." The father may have died for it . Doesn't matter, the truth was upheld.

So we have to learn from children. Children are today's teachers. And if we have but the humility, the generosity and the love to learn from them, we would be better managers than any I I M or Harvard institution.

You see to compartmentalise management and bring it into the corporate offices is to me an ultimate degradation of the art. Management *per se*, it's like saying a good driver is one who drives while on the autobahns of Germany, or one who can go into a one-way street when no policeman is looking, or one who bumps the red light. "He's a good driver, you see, he knows when to do it. He looks both left and right." But where is the discipline? And it is a sad commentary that you have millionaires riding in cars who never pull up their drivers and say, "Stop. Did you see the red light?"

So the educated man cannot train himself, he cannot train others. He cannot train his children, he cannot train himself. He cannot manage himself, what else is he going to manage? Machines? That is why our workers are very good. They only manage machines. Machines are relatively very easy to manage. We cannot even train dogs properly.

So it is my Master's teaching that, if you want to manage anything at all, start by managing yourself. Don't try to look into yourself and see what you are, because it can be horrible, it can be frightening, it can

even lead you to suicide. Most suicides are people who are unable to face themselves. Whatever technical labelling, psychological theories may give them, this is the crux of the matter. The ultimate failure is the failure to face oneself. And that comes because we have not been able to manage ourselves. "I did not do this. I did not learn that. I had all the time in the world when I could have done so many things. Now look at me. I am drug addict. I am in the gutters. What shall I do? Kill myself, so that I have another chance."

So yoga, especially Sahaj Marg says, "My son, we are all the children of the Master. Start with yourself. Be humble. Try to reach up to the ultimate." Don't start off with the minor and petty ambition of becoming a manager in a small office. Any fool can do that. Start by learning to manage that which is the most unmanageable thing in the universe—yourself. And we go step by step in this enormously grand self-satisfying adventure. I can assure you, sisters and brothers and friends, that there is nothing more satisfying than to know that you have built yourself. We talk of empire builders—they all died under the sword or, you know, in a gas chamber. Whether it be a Hitler or a Nelson or a Napoleon or a Stalin, the higher you rise, the greater you fall in the material world. In any case, if you survive to retirement, the day you go home to your native village, shorn of your telephones and your official paraphernalia of obedience; no more peons, no more phones, no more obliging department executives to connect your water or your electricity or your fans, you are floundering like a fish out of water.

American business institutes run courses on how to prepare managers who are about to retire. I mean, it's a travesty. If a man does not know what he is to do

after he has retired, what has he been doing all during his service? It's like teaching a man to sleep during his waking hours. "I will give you a course on sleep during your waking hours so that in your sleeping hours you shall learn how to keep awake." I mean, imagine the absurdity of this. One who has effectively functioned in life must be effectively able to retire peacefully, at peace with himself, peace with society, peace with everything in creation. Otherwise his life has been wrongly lived.

So the training is not only to work. It is how to unwork, if you may permit that statement. How not to work. How to cease work when the time comes to cease work. The problem of sleep is precisely this. When you train children when they start getting into the ability to walk and talk—it is difficult to put them to sleep, they have so much to learn, so much to do, so much they are curious about. They literally wear themselves to sleep, tire themselves to sleep. But they sleep deeply after that. The moment they are asleep they are deeply asleep, they sleep for ten hours. But we adults, we need so many things to put us to sleep. Why? Because of the tension that is in us, the stress. And now, when you talk of stress management, I am always laughing at this. When you wind up a clock, the spring is under stress. You don't call in a stress management expert to deal with the poor clock, it is ticking away its life. It's a well-known axiom that, like an economy needs a healthy degree of inflation, man survives best under a healthy degree of stress. A stressless life is death.

So let us not indulge in these gimmickeries of stress management and this and that, for which you, I'm sure, pay fees to the so-called specialists. The simplest, the cheapest, the most, shall we say, available technique is

simple yogic practice at home; once learned never forgotten; absolutely progressive every day, every moment of your life, until it leads to that ultimate, culminating experience which you call whatever you may call it, Self-realisation, God-realisation, samadhi, whatever it may be. Therefore, you find in the old days, that *rishis* lived in ashrams. There were mini-societies, micro-societies, if you will call it by the modern terminology. They managed affairs very well. They had no economics, they had no computers, they had no money. But it was a balanced existence where each one co-operated fully in whatever faculty or facility he was best equipped. Students brought what they could, they pooled it, they lived on it. The teacher taught what he had to teach, simply, honestly. There were no degrees, because this system of education that we have aped from the West—giving degrees, making education only job-oriented—we don't educate ourselves for anything else. I am sure you all have the honesty to accept it. None of us is interested in education *per se*. It is to earn money. The more of it, the better.

So today all of our life's values are centred on money, achievement, not growth. Yoga says, "If you grow, you achieve." But one who seeks only to achieve will not even achieve, forget growing. And managers cannot be stultified at any level of their growth. They have to grow with the job. Even thinking of it merely as corporate management , a manager who cannot grow from one job into the next at higher level of responsibilities, higher level of functioning is unfit to be a manager. He is not unfit to be just promoted, he is unfit to **be** a manager. It's like a child which is always three years old, will not grow; the mind does not grow, the body does not grow. You rush around to the doctors,

specialists: "What is happening to my child?" But when we stop growing, and excuse my saying it, it is our arrogance, that once we have a degree which is nicely framed and put upon the wall, we don't need education any more.

This is another fallacy of the Hindu tradition, that an educated man is educated once and for all at the age of twenty-two. If at all we read literature from other universities and other countries, it is with a certain degree of condescension. "Let me see what the Germans have to say about it," or the French or the Americans. So a society where education is surely and only money oriented, where education stops at a particular point in time, where thereafter there is no education at all because we believe it is interdict to say we have to further educate ourselves, how on earth can such a society produce managers, even bad managers?

So we have to rethink the entire structure of education, the entire structure of society, the re-integration of the personality that is necessary, one who can say, "I am this. I am not partly this, partly that. I am not a concatenation of arms and legs and feet and this and that. I am a whole person and I have only one personality. This is both inside me and outside me. I say what I mean and I mean what I say." When you can produce such a person, what to talk of a manager, he is everything. He is a Guru, he is a guide, he is a manager, he is a student, he is God, he is your slave, he is your servant, he is everything. Therefore we have this idea that **that** which is nothing is really everything. That which is something is limited to what it is. It cannot be anything else. So we have to go back to these concepts...[*break in tape*]

# Corporeal Management

I am not an expert in any field, like you have the distinction between people who climb up the ladder even in government, and those who came straight into the services through competitive examinations. I am one who came from bottom line to almost the top. The problem is that, apart from lacking a certain authority as a direct recruit to the higher echelons of management, we tend to imbue a certain lack of confidence in ourselves. You know, the direct recruit is always in a separate category. I remember, my father was quite substantially high up in the Railways, but he had to train the people in I.R.A.S., the old Indian Railways Accounts Service, who subsequently became his bosses, and you know there was a lot of this, and perhaps I inherited a bit of that.

Similarly, in the spiritual tradition I came up right from the floor. I went to my Master as a salesman. Now salesmen in those days have somewhat of a dubious reputation, you see, people who travel a lot. In those days travel meant something unsavoury, you see, eating odd foods, drinking odd water, having odd company, people who drink and smoke, things of that sort. There was always a tainted image of a salesman. So I am afraid I started off with a substantial disadvantage in both fields. Very often I have asked myself what it was that, sort of, propelled me to the border land of, shall we say, achievement in both fields. It would be wrong to call it achievement, because I didn't achieve anything. I was propelled, I was impelled, I was pushed up. I often use the image of a

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Talk at IOC, New Delhi, on 12th June, 1989

toothpaste tube, you see, you press at the bottom, and unless you press at the bottom, the toothpaste doesn't come out at the top.

So I have been very grateful to my background, my beginnings, my roots in my life, because without them I wouldn't be where I am today, in either field. I did hit the top in both. But what is it worth, I don't know. I ended up as the Executive Director of the group of companies of the TTK group, starting as a salesman on one seventy-five per month. I did appear for the IAS twice and was thrown out in the *viva-voce*. In those days, we had to have a minimum of 105 out of 300. Once I got 100, once I got 95. It was a very very frustrating experience, but I have found that frustration is very useful if properly handled. This is one of the messages of spirituality, incidentally, that we need something to squeeze us and if that squeezing is accepted as something necessary for our evolution, the best in us comes out—like *ganne ka ras* [sugarcane juice]. Unless you squeeze it you are not going to get the juice from the cane. What happens to the rest of the cane? It is burnt, it goes to the paper mill. That is a by-product.

So the first lesson of spirituality—when I went to my Master, I indulged in a bit of self-pity. It is usual to all of us. In an attitude of surrender, meekness, assumed humility, we generally blurt out all our problems, seeking a pat on the shoulder. "No, you have not done too badly, you know,"that sort of thing. But my Master never indulged in it. He just looked me straight in the eye and said, "You should have had a little more of this. It would have made a better man of you."

So problems, I have found, excuse me saying this, but in my corporate life, I have found the people who came into my boards from the families, they didn't have the staying power. They stayed there by virtue of birth, by virtue of what they called their birth-right. They were born into money, they were born into the boardroom, as it were. That is why most of these multi-millionaire families employ us, the professional managers, and pay us for it.

So it is good to have a tough situation in life, provided the heart will stand it. Now I see this Vikrant Tyre advertisement every day on the television. It shows the tyre rolling around merrily in your town's gullies, up mountains, across rocks, as if that's all that mattered. It is the heart which matters. The staying power is in the heart. We can wear out our shoes, we can wear out our soles—soles and not souls—and yet make the grade.

There is that old story in the Upanishads about the *indriyas* [sense organs] of the body, each one claiming that it is the boss, and wanting recognition and each one, when it did not get it, went on strike. Quietly, the *atman* [soul] pulled out and then they came to their senses that, without this intangible, invisible, almost unknowable entity called the *atman* which is in us, we are dead. So spirituality puts the whole thing back in a right perspective. I say this because, now-a-days, there is this unnecessary and rather unfortunate cutting down into systems, into disciplines, even in health, that you must jog, you must run, you must swim, you must eat more of vitamins, less of carbohydrates, not at all of sugar and cholesterol, blood sugar, this, that, and the other. And we have tended to look at it in an atomic

fashion, with the result that personal management has gone haywire totally.

So the lesson of spirituality, as Mr. Durai emphasised, is that management starts with the self. Now, I am always a bit nervous of addressing corporate dignitaries, because when we talk of management, they think of corporate management. I would prefer to think of it as corporeal management. And they are interrelated in a very very vital way, because if you don't exist in a healthy fashion, you are no good as a manager in your office or whatever situation in the hierarchy you might occupy. That is why big companies, large corporations, I am sure Indian Oil Corporation, too, spend now-a-days millions of rupees on fitness programmes. Even in America, IBM, in their basements they have health clubs, compulsory attendance one hour a day, as if that would make us healthy. They seem to imagine that if you pedal away on a cycling machine, pull a few weights, have your heart metered every third day or fifth day or seventh day, have your cholesterol measured, everything is going to be nice and wonderful. But they forget that the real happiness, the real health is generated from inside ourselves. *Mens sana incorpore sano*—you know that old Latin adage, idiom, that "A healthy mind makes a healthy body." But we go one step further, you see—a healthy spirit inside. That is why the Upanishads again and again put the emphasis on management of health, of happiness back where it rests—on the inner self, the *atman.* And it says very boldly, very plainly, if this [*atman*] is sick, nothing on earth is going to make you healthy. Unfortunately, we are blind to these things; we think promotion will help us; we think a little pat on the back from the Chairman will help us;

we think a double promotion or a better scale of pay will help us. You know, every day you see in the newspapers—yesterday it was blandished that the Tamil Nadu government has given more than the parity with Central Government. And already people say, "Yes, but this and this and this you have not attached."

There is no end to this *lalach* [greed], and the funny thing is, pilots of aeroplanes who are paid rupees fifteen thousand, or rupees twenty thousand or rupees fifty thousand, they want more. Doctors who are earning lakhs of rupees a month and who don't pay income-tax, they want more. Everybody wants more. More of what? Filthy lucre, as it is said in the old days—money. Forgetting that all this will not make us healthy, happy, or even wise. Rich people buy a lot of books which they don't read. They eat a lot of healthy foods which makes them more and more sick. It corrupts their children, it corrupts their families, gives them wrong habits. I mean, even the best Indian Oil product, you wouldn't fill up a gas tank and make it overflow on the basis that it is good. What is good for the IOC is good for the car. You don't over-lubricate your vehicles. Everything in fitness, as per need. Lubrication schedules are designed for that: which particular lubricant, where, how much, how often. But when we come to the human life, we blatantly ignore all these things. We are too busy to sleep, we are too busy to relax. First we start with a little bit of acidity, then a suspicion of an ulcer, graduating into, shall we call it, a little heart problem. We get sicker and sicker and we have to make believe that we are well and keep running the machinery until it fails.

So that is why I would rather speak on corporeal management. Corporate management, any one of you can give me lectures. I am sure you have all been exposed not only to seminars, most of you are better educated than I am. In my days, management education didn't exist at all. There were no management institutes. We learnt it—rule of the thumb. We worked and we learnt. And of course, we learnt only what we had been exposed to. Today you have libraries full of books on this. I also bought some, in the hope that it would make me wiser, but it only made me more ambitious, gave me more problems, comparing myself with my peers in my office—who is getting more, who is getting less.

In the first list of promotions I got a little more than everybody else. I was happy. In the afternoon I was told my Chairman had revised the list and somebody had got rupees fifty more than me. I was miserable. I mean all this hardly needs to be mentioned. But even at the very top of this existence, emperors have been *lalchis* [greedy], wanting more—more dominions, more countries to be invaded and conquered—expansionist, as you call it today. What on earth for? Businessman earning crores of rupees wanting more business, more territories, more factories. What for? And this argument that otherwise, the country would not develop, is too facile. I cannot accept it at all that the country's development depends on a Birla or a Dalmia or somebody else, that if they didn't put up more cement factories, we wouldn't develop at all. It is too facile an argument by interested people who need to develop at the cost of everything else.

So spirituality says, first learn to look at yourself. Are you what you think you are? We wouldn't even talk

of pretending to be what we are. Are you what you yourself think what you are in the privacy of your bathroom, in the privacy of your bedroom? Am I that which I appear outside? Or am I putting on these masks which we call persona and flaunting around and pretending to be what we are not, therefore creating more tension because we have to act a part for which we are ill-qualified. It is creating tension all the time.

It is not lack of growth in an organisation which makes us sick or disappointed or frustrated. It is this battle going on within ourselves, the number of parts that we are called upon to play, each one sometimes fighting with another part we have to play. The honest husband, the good father, the bad executive, the tax-evading businessman, all rolled into one, in one human being once, and when they clash, you find there is despair, there is destruction, often disintegration of the family. In how many families you find when children grow up, the parents are unable to face them. When the child is past thirteen or fourteen and he knows what is going on, how many parents can look their children in the eyes and say, "Do this." If parental authority is breaking down, it is not because parents don't know what authority is. They exercise it sufficiently in their boardrooms and in their corporate offices. It is because they dare not exercise their functions with their children. Because a child will not balk at standing up and say, "What about you, daddy? What are you doing? What about the whisky you drink when you go to the club?"

So you see, until we are able to bring back all these personalities, throw away what we don't need, integrate it into one: "I am what I am outside and inside and the same to everybody." If this does not

happen, that human being is going to be in a mess and will continue to be in a mess, notwithstanding all the health-care benefits, notwithstanding all the opulent benefits that we may enjoy by way of luxury health club memberships, or luxury travel, luxury homes. In fact, the more luxuriously we live, the sicker we get. It is a well-known thing that mattresses are bad for the back; air conditioning is bad for your nasal system, for your breathing system; rich foods are bad for the heart, not only for the belly.

So spirituality says, "Come back to be simple with nature. Be simple and in tune with nature." Eat what you can, eat what you can digest, what you can absorb. But when this comes imported through the pages of a glossy magazine from America or England, we call it a diet system! But when the gurus in India preach it we say, "Well, he eats *jowar roti* [bread made *jowar*], you know. The damn fool expects us to eat the same thing! Order *naan* [rich bread made of wheat]." When we see them we fall at their feet, not knowing why we do it, not even evaluating the person at whose feet we are falling, and the ultimate indignity of the system is where politicians become their gurus and we fall at their feet on stages! Today, I mean, it is nauseating, this experience. A Chief Minister comes, and the highest secretaries in the IAS are falling at his feet. What on earth for? Is this all that our education has taught us? Is this all that the high principles of the Indian Administrative Service teaches us? The few who have the guts to get out of the system, well, you know what happens to them!

So you see, it is because there is a general breakdown in moral values, in moral principles, slavish adherence to one's own selfishness. "I must get there,

whatever I have to do for it." Only yesterday I was told that in a public corporate office, because the top man takes money, he does not tolerate even his next circle of executives, who will not take money. Because the channel is stopped, there is a blockage. Clear it, transfer the people away. So you see that all the time, we are preaching *Satyameva jayate naanrutam* [Truth alone triumphs; not untruth], carving it into a stone but removing it from our hearts.

So you see, corporeal management is vital, because if one organ in your system breaks down, you are sick. If you have a boil at the tip of your fingers and it is full of pus, you are sick. It is pulsating madly with every heartbeat and you are throbbing with that pain. I mean, every one of you would have experienced it. You don't have to have a heart attack. You don't have to have cancer to suffer. That is mental suffering. For physical suffering a single boil is enough. And then in the body-politic when you have corporate corruption, when you have police corruption, when you have administrative corruption, when you have ministerial corruption, we blithely say, "Well, what can one do about it?"

We, every one of us, in our individual existence, contributes to the health of the whole totality of what you call this country, this world, if you are willing to look further beyond the shores of our own country, and it is ignorance of the highest order to think that I don't matter or you don't matter. After all, cancer is nothing but growth of cells gone haywire, out of control—it is selfishness of the cell! They breed, they multiply and if you quote the Christian edict, "Go forth and multiply," not at the cost of the organism of which it is a part.

So you see, corruption is not in the taking of money or in the granting of favours. It is in the acceptance of wrong principles for ourselves, by which we should not be guided, knowing that they are wrong. Because, excuse me for saying it, I don't think any human being is ever ignorant of wrong, unless we are children below three years old. They don't know what is right or wrong. They break highly expensive flower vases, they throw away the microphone from the table—that is innocence, you see. After that age, every one of us knows what is right and what is wrong. There is a monitor here which you call the heart, inside which is the *antaryamin*, which you call the voice of the conscience. But we push that old fellow further and further down into the hole, ignore him until he ceases to speak. And then now, we are in the real quandary because there is no reference point, there is no one to whom we can appeal in a moment of, shall we say, doubt. "What should I do? Can I meditate?" Even meditation becomes impossible. And my Master used to say in Hindi, "*Ishwar bachaye unko, jo dhyan nahi kar sakte*," [God save those who cannot meditate] because they have lost the ultimate contact with their own self.

So you see, meditation is not just something which is Himalayan or Utopian which we do in caves after retirement. It is something we should start, we should have started even at the moment of conception, according to my Grand Master. Spirituality starts with conception. But since few people know when conception takes place, we have to wait till earthly living begins. You see, even breathing starts later. Spirituality **must** precede. But now-a-days we are too busy with our corporate existence, business existence, professional

existence, official existence; we don't have time. It is a funny thing.

My Master had two visits by two very important people from Delhi, very high in the government hierarchy. He said, "Why don't you meditate?" (They had been to Shahjahanpur.) And He said, "Since you have come so far from Delhi to meet me, you must have come with some serious purpose. Only thing I can offer you is meditation, self-realisation, ultimately merger with the Infinite. Please meditate for half-an-hour." They said, "We have no time." I mean, one after the other, one came first, the other came later. He said, "All right, fifteen minutes." The official said, "Sorry, I cannot. I don't have the time." Master said, "For my sake, five minutes!" The official said, "What is this? I am going on saying I have no time and you are going on saying ten minutes, fifteen minutes? What is this nonsense?" He got angry, because he could afford to be angry, even with a saint. So my Master laughed and said, "*Han, han! Ishwar bewakoof hai ki unhone chhabbis ghante ke din aapke liye nahin banaye*!" [Yes, yes. God is so foolish that he didn't create a day, for your sake, with twenty-six hours!]

See, when you have something to do when you have to go to the airport, to receive some big dignitary wasting the government's petrol, using the government's car, ruining your own frame of references, your peace, just to stand there gawking at somebody coming, shake hands, you know, hoping that he will notice you. Two hours late, still you stand there and you have the time for this. This happens every day. It has been criticised in public, it has been criticised abroad, it has been criticised in the press, but for that

we have time. "You meditate for half an hour"—we have no time!

So you see, we have to blame God, ultimately! What is this stupid universe you have created? Why did you give me only twenty-four hours? So another man asked that question, "Suppose I had twenty-six hours. Should I meditate two hours a day?" My Master, we used to call him Babuji, laughed and said, "You would have found other ways of filling up those two hours, too. Just because you have more time, it doesn't mean you would have turned to meditation after God. You would have found some other activity, which you think is more conducive to your personal growth in the way you imagine to be growth. So even if God had created a day with twenty-six hours, you would not be benefited." That was his answer.

So it is time management. Now you read so much of time management. Why not include your personal self and its spiritual evolution in that time management? Now, it is a well-known adage that he who is most busy has the most time. Another gentleman came, the second one I was referring to, he made the same complaint to my Master:

"I have no time!"
Having been once bitten, he was twice shy, so he said, "All right! Tell me, is there anybody more busy than you?"
The official said, "What is this stupid question? My boss is more busy."
Master said, "*Nahin* [No], that is, how much more busy?"
"He works two hours more a day, I think, because he takes his briefcase home."

"Anybody more busy than that?"
"Indira Gandhi! She is always busy!"
Master said, "All right! Give me the difference between your busyness and her busyness. That time you have, by your own statement!"

That fellow also thought, you see, that my Master was rather senile, he was an old man, very simple, no corporate life like me, born and bred in Shahjahanpur, speaking that 'Urdu-ised' Hindi, smoking a *hukka*. So he said, "I have come to some sort of a stupid fellow in Shahjahanpur," he put on a weak smile, touched his feet out of some false reverence, assumed reverence, and walked away! Babuji looked at us and said, "*Dekho, kaise bewakoof hamare pass aate hain, aur dekho, yeh to bhai tajjub ki baat hain, aise log government mein kaise aa jaate hain! Aur is desh ka vartmaan to abhi hai, iska bhavishya kya hoga, yeh log hamare government mein hain!*" [See, what fools come to me and it is a wonder how such people get into the government! If this is the present state of affairs, what would be the future of this country with such people in the government?] Please excuse me, I speak very frankly, because otherwise I would not be fulfilling my work, nor would you call me again. I hope you will, notwithstanding the tone! But this is the sort of people, this is the quality of the people, this is the character of the people who are ruling us, not only from the government, you know, the North Block and the South Block, but in all boardrooms over the country like this. Don't you think the time has come for change? Unless we change, general change is impossible. Change is something we need. Change is something which we want, all of us. But we are also afraid of change.

This is the problem with human existence and human evolution, that below the level of the human being there is automatic evolution, life forms evolve by themselves. They are not pressed into evolutionary methods. It is automatic; nature looks after them. At the human level we are given a will, given intelligence. God says, "I want you to evolve, knowingly, willingly, out of your own action for yourself." There we fail.

Often my Master used to remark that perhaps God has done us an injustice. I mean, the human level of existence, by granting us these outstanding things which differentiate us even from the angels: intelligence and willpower, because we use both wrongly. He used to emphasise again and again, "All that you need to do is to use your intelligence right, know what is right and what is wrong and develop the willpower to do what is right and avoid what is wrong. This is all that is necessary." But the parody of the present situation is that we all know what is right, we all have will power in doing what is wrong. Few of us have the necessary intelligence to say, "I am too big a fool now. I have been doing *man maani* [doing as one wishes]", as we call it in Hindi. "What I know is bad, I do, not because I lack will power", because without motive power the car may go in a wrong direction but it doesn't mean the engine has failed. It is only driven badly, it is only driven wrongly. If you put it in reverse gear, the car will go in reverse. It has no choice of its own. So if you make the wrong choice, your motive power is still there very active. Without willpower you couldn't lift up a glass of whisky to drink it. Could you? I mean, whether it is glass of whisky or a glass of water makes hardly any difference to my muscular system or my nervous system lifting it.

So where is the source of that strength which I have to seek to change my direction, bring it back to the right direction and proceed onwards? It is the mind. Therefore raja yoga, as our respected Chairman said, is the system of mind—regulation of the mind, not control of the mind. This is a common confusion. Control implies force. When there is force, there is reaction. When there is reaction, we suffer. So raja yoga only deals with the regulation of the mind, bringing it back into our control. As my Master put it very very pithily, "We are now slaves of the mind. We must become the masters of our minds." The mind must be an instrument which I can guide, which I can use. Therefore raja yoga is called the highest yoga, because it attacks human existence at the source of being, the mind. Hatha yoga only tackles it from the periphery, as it were. It is not *sukshma* [subtle], it is *sthoola* [gross], very much so.

So many people say, "Oh, I am practising yoga," when what they mean is hatha yoga, *asana, pranayama.* Okay, it will do good for your physical system, for your psychic system, for your nervous system. But as far as inner values, inner strengths, the source of plenitude or well-being is concerned, they cannot do it. If you polish your car, it is not going to change your engine inside. Whereas, with a strong engine, if the car is not polished it doesn't matter, you will still get to the airport on time.

So raja yoga starts with the mind. It ends with the mind because, after all, nature has given us a perfect instrument, which is the body. When we start off, it is very good. Forget these unfortunate incidences of what you call *karma vyadhis*, where past samskara brings a leprosy boy or, today, what is very common, infantile

diabetes, things like that. It is still attributable to our own thinking and action in a past existence.

So we are taught in spiritual systems like this—my system, which my Master has fine-tuned for modern-time existence, as brother Durai said, it is for the *grihasthas* (householders), because my Master's opinion was, "God did not create two sexes if one would have been enough." It is stupid to think that sex is bad or dirty, or anything of that sort. We make it bad or dirty when we use it badly or dirtily. As there is an old saying, "There are no illegitimate children, but there are only illegitimate parents." Then why blame the children for it? So why blame sex for something? You know, we go haywire, our mind goes haywire, I indulge, and I blame sex. Sex, incidentally, is the highest energy source that we have in the body. Every man who has indulged even in the minor readings of yogic literature knows! *'Ojas shakti'* it is called, therefore they preach celibacy, contain it, force it though the *sushumna nadi,* until you come to *Sahasrara chakra* and have enlightenment. That is the way of the Hatha yogis. Here, my Master says even that is too big an effort for the average human being to make. Start with the mind, because without the mind there is no sex. As George Bernard Shaw is supposed to have said, there are only two things on this world of ours which have no breeding season: the human and the donkey! Everything else has a season. For them it is an impulse, a reaction to an inbuilt instinct for breeding, for propagation. They obey a natural instinct. The human being works himself or herself up into situations of potential disaster and then suffers.

So, even regulation of the instinctual drives, the natural drives, becomes a matter of child's play when

the mind is under our control. Therefore we start with meditation. Meditation means using the mind to think of something continuously: one thought all the time. That is meditation. Now some systems use mantras, some systems use songs. All sorts of things are used, but the basic purpose is always the same. To train the mind to put itself on one thing, one thought, and when it is able to retain it there for certain length of time, we say we have developed the ability to concentrate. Now that mind, in concentrated condition, can penetrate into any situation. That is why we say concentrate.

So meditation is a process; concentration is the result. Unfortunately, there is a little element of confusion in the yogic literature when they talk of concentration. One doesn't concentrate; one can become concentrated by effort. Now when we are able to achieve this, we have, in a large measure, regained mastery over our mental system. Now when I say I want to think of this, I can think instantly. I don't have to waste my time in thinking over it, what did my predecessor do, what will my successor say. This question of precedence has assumed unfortunate importance, I think perhaps, out of our judicial system where we are always quoting precedents. What happened in Allahabad high court in such and such a case; what did Kerala high court say in a similar case. The uniqueness of each situation, of each moment of life, is lost when we think of precedents. Things are similar but they are never the same. Even in corporate management. "How did we tackle the union demands three years ago? How much did we give the scale? What did we do there? How much? Who reacted? In which way? Call security, call vigilance! Which were the units which went bad? Which were the units which co-

operated with us?" See, we are allowing factors which we have created by a decision to again influence us in a subsequent decision, forgetting that this situation is now unique to this moment of time.

So this spiritual management makes us aware that I don't have to look backwards to fast decisions, I don't have to look forward to criticisms or side effect. I have to deal with it here and now. This is why top management or the person at the top is exposed. "The buck stops here," as Kennedy is supposed to have put on his desk in the White House. Who can he refer to? What precedent can he refer to? His decision is his decision. Advisors galore, precedents galore, but that decision binds him, and when you know that—I am sure our brother here, the chairman of this giant corporation must be having moments of tussle, inner tussle. Yes, twenty-seven advisors are grouped around him but the final decision is his! And then you are on the firing line. You cannot say, "My vigilance chief said this; my materials manager said this; my oil chief said this; my chief chemist said this." Yes, what were you doing, Mr. so and so?

So the top is a position where you are exposed to everything, and it is dangerous to be at the top everywhere, anywhere. That is why you have this famous Islamic example of a tree on a mountaintop standing there and they have an inscription, 'Allah protect this!' It is open to all the elements but if it is still there after twenty years, weathering all the rains, the storms, everything exposed in a total way, it is Allah's Grace.

So, the top men of these corporations, of hierarchies, need God's power more than anybody else. And where is it? Does it reside in temples, churches, mosques? Of

course! Because God is all-pervasive, omnipervasive. You cannot rule out His presence from temples and mosques. Spirituality says, "My friend! Why do you want to go there? Look here! You cannot be alive without His Presence inside." You call Him the *antaryamin*, the one who guides you from inside, what is essentially your conscience, what is essentially your Self. Seek him. You can seek Him in the quietude of an office room. Just close your eyes, turn inside and with humility, refer to the Self within you and say, "Please, forgive me for having put you into the cupboard all these years. I request your help." Then it comes. This is the act of meditation.

Meditation is nothing arcane, just because it is put in Sanskrit, and just because we don't know Sanskrit. And it is blazoned out in Sanskrit. Pandit Jawaharlal Nehru said something very sensible: "Not everything in Sanskrit is holy." Even the Kama Sutra is in Sanskrit! So we should not be misled by language, by culture, by tradition. Spirituality says, "Break away from everything. When a ship has to leave the shore, it has to pull up its anchor and untie itself from what you call the stanchions on the shore or the quay. Otherwise, it is not going to move anywhere. Of course, the sailors are unhappy. They are leaving their girlfriends behind, their ballrooms behind, but the ship has to move on. Similarly, some of our senses may rebel. My tongue says, "What about all the tasty things I require?" Yes, my dear friend, in the larger interests of the whole human system, pipe down. This is possible only when you have regulated your mind, brought it back under your regulatory control, mastered your mind. It is a very simple, very easy thing. I assure you, because we don't have to look at the old *tapasvis* of the past. For

example, Vishwamitra, who is supposed to have mediated for twenty-two thousand years in a cave. The system has been simplified for every man, every woman of any denomination, any profession, anything at all. All you have to do is to sit down, close your eyes, refer to the inner self, allow it to grow, allow it to take over, allow it to speak, listen to its voice because, like anything, a faculty which is used is better and better. If you allow it to lapse, even the muscular structure will atrophy—if you don't walk.

So I don't know whether I have to say anything more than this that unless a human being... [interruption]

...Well let me finish. So unless we are able to master ourselves, get back this inner health, this inner guidance system, this inner wisdom, we are in a situation where we have to telephone people, ask for assistance, call in consultants. I am not saying that they are useless, but they should be called in like a doctor is called in—only when we need them. Today it has become a practice in corporate management to call in a consultant for everything. I used to do it in my company. It's a easy way out. There is somebody to bear the burden of the decision. If the boss says, "Why did you do this?" "Oh! You know, I called in so and so and he advised me."

So you see, that is why I said unless we are able to become capable at managing ourselves, we cannot capably manage our environment. Our work is only part of our environment; our families are only part of our environment. Everything else is our environment. So this is the substance of the spiritual tradition. And I humbly request you all to give some thought to it. I believe Mr. Durai has made available some course material, as he called it in managerial jargon. I would

request you to read it. They are not very big, they contain the basics of our thought, of our system, of our practice, and if at all at some future point in time, you wish to meet again, I am at your service.

Thank you!

# The Way of Progress

When I travelled with my Master, whether it was in India or abroad, I found one very special feature. In one sense, as they say, he was not where he was. This sounds rather funny and amusing, but this was my finding. Unless he was at home at Shahjahanpur, he was rarely where he was. Now, I would like you to try to unravel this and understand its meaning. He was always somewhere ahead. When he left Shahjahanpur for Delhi, one day earlier he was already in Delhi. He was no more at Shahjahanpur. Of course, he used to attend to some things, but he was lost, and if somebody was able to assess what he was doing, he would find him in the next situation. When he reached Delhi, perhaps for a few hours he was in Delhi, but he was already thinking of the next centre Gwalior, Bhopal, wherever he was going to. This feature was always very difficult for me to understand because I found him working in advance. It was as if he did his work first and went to the place to confirm that it had been done.

This is a big lesson for all of us, you see, that while we are here today, we should be where we should be tomorrow. I think spirituality, in its essence, is not being here but being in some future place or time in which we have to exist. Perhaps this is one of the reasons why Babuji said he grants us approach to a particular point. I don't know how many people have understood this business of approach. "I have given you approach to the Atma Chakra." "I have given him approach to the cosmic region." What is this approach? For those who have utilised that approach properly, it

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Talk at New Delhi on 13th June, 1989.

is as if they have one leg here and one leg there. But for those who did not care for what they received, did not understand, did not value it, they have both their legs here and perhaps a ticket to Brahamanda Mandal. If they lose their ticket, they lose their way also.

I have found a very—I should say lack of understanding—almost a deliberate lack of understanding in people, and to a certain extent, an indulgence in a fantasy that Mr. X or Miss Y or Mr. Z is already 'there'. I have heard people saying so and so is in the Brahamanda Mandal, or such and such a person is in the Central Region. This question of 'is' is a very mystifying thing. 'Is' means in the present. 'Will be' is in the future. Approach seems to become something partaking of both. Here and there at the same time. Now, this cannot be possible unless we are willing to give up the here for the there; give up the now for the then.

So, perhaps surrender also implies surrender of the present, which is what you find very difficult to do. Because we always think we have to do now for our families, for ourselves, for society. If I don't do it today, this may not get done. But the example of my Master, Babuji Saheb was, if I don't do tomorrow's work today, nothing will ever be done. Because today's work should have been done yesterday!. Every child knows this. When you come home from school, tomorrow's homework has to be done this evening, not tomorrow. Tomorrow is too late already. Next year's examination has to be prepared from now, from the day one of the new reopening of school or college.

We are always compelled to work in the future, in the present. Those who have this capacity become intelligent, become geniuses, become Masters of

whatever they are doing. Those who are not able to do it, remain in the present and slip backwards. Because they are struggling to do today what should have been done yesterday, day before yesterday. Perhaps it is a speculative idea that *naraka* [hell] is existing in the present in a far gone past, allowing that past to prevail today, allowing the things and the actions and thoughts of that past to prevail today, being submerged in the past today, not being able to break out of that past today. It is as if a chicken is in the egg and it cannot break out. That which was a protective environment for it during its gestation until it could reach maturity enough to peck at the shell of its own egg and walk out free, becomes its own prison.

So, in that sense we have created our prisons ourselves, and our prison is the past: yesterday, one hour ago, one century back, hundred lives back—they are all, you know, each one is a bar in the prison that we have made, and when these things are removed by the grace of the divine Master, it is as if the past has ceased to exist for us. Then if we still think of the past, for instance, a brahmin thinks, "I am a brahmin"—a brahmin is not born a brahmin. he is made a brahmin. But when you come to Sahaj Marg, the only thing you should perhaps think of is, "I **was** a Brahmin, I **was** a Kayastha, I **was** a woman, I **was** a professor, I **was** a cobbler , I **was** a damn fool," everything, you see. Having thought that, it is finished.

So the past has no place at all in the present, much less in the future. When we are going on indulging in the past, the thoughts of the past, the glories of the past, "My father did not do this; my mother did that; had I been this I would have been that," we are wasting time. Time which should be spent in creating the

future, making the future, as Babuji called it, is being lost in the present, brooding over a stupid past which has gone forever.

This was one of the great lessons that I learnt from my Master: Exist physically in the present but live in the future. He is not here and the ultimate proof is the *mahasamadhi*, that when the existence in the present is no longer necessary for the future, even the present existence is gone. Now he is only in the future. I think that is one reason why even a Master does not look backwards, except on very rare occasions when he has to do something here which his representative cannot do. That is why all these stories of receiving transmission from Lalaji and his guru are very suspect. They are either fantasies arising out of wishful thinking, or a manifestation of the ego, you see, that Babuji's transmission is not enough. I have to have Lalaji's personal transmission. I would not have accepted even my own experience on two or three occasions when I received transmission from Lalaji except for the fact that Babuji was there with me and said, "Now, he is transmitting to you." I could not doubt my Master! Otherwise, I hesitate to say, that my dog-like devotion for him was so singleminded I would have refused even Lalaji help. What have I to do with Lalaji Maharaj? I mean no disrespect, but my Master is my Master, and if Lalaji intervened in the picture to do something for me, it was not really to do something for me, but it was to help his Representative, my Master.

Perhaps I have written in one book somewhere that once Babuji was worried for three days. He wanted to do something for me, as he revealed, and on the third day, in the morning, at half past five, when I was in his presence, he said, "Come."

I said, "Where?"
He said, "Next room. Are you free?"
"I am free."
"I have to do something," and then when he closed the door he revealed that for three days he had been struggling because he wanted to do something and didn't know how to do it. Lalaji appeared and said, "Why are you wasting your time? Send him to me for two minutes and it will be done."

So, even there, it was not Lalaji looking after me. He was looking after his disciple, his Representative, His successor, the Master of our times.

So, those who think Lalaji must have been greater than Babuji, Lalaji must have had a guru—see, I was shocked to hear today that some people were even discussing in one centre in Uttar Pradesh that Lalaji's merger in his own guru was incomplete, when I have it on the authority of my Master's words directly to me that Lalaji never had a guru. The question does not arise.

What is this fantasy that we must have a guru, you know, so great that he is merged in God. Otherwise, he is not enough for us! Just like saying the Governor General of India or today's President must come to wipe my floors—I am such a great man, a mere *naukarani* [servant-maid] is not enough. We are always indulging in these fantasies, even when we go to the Master. We want to be great enough to be served by the greatest Master of the time—one who is enough to clean the gutters of human existence, of my heart, is not sufficient. God must come on Earth. You see, our ego manifests itself in such extraordinary ways, we are almost not aware of it. But if you think carefully and

ruminate a bit: what exactly am I looking for, when I say that Lalaji should have merged in his Master, or vice versa, that Lalaji's Master must have merged in him, and those should have merged in Babuji—what am I seeking, a greatness, a transcendence?

Yes, of course, it is necessary at the highest levels of spiritual evolution, but not at our level, you see, when we are struggling with Point 1 and Point 2. Most of us are still in the first point. And it requires the effort of the Master to even get the *yatra* going. As Babuji said, in the Sahaj Marg system, the need for the Guru increases as we rise on the ladder of spiritual evolution. In all other systems, without exception the need decreases, until after twelve years, fifteen years, the Master says, "You are complete. Go. You are Master in your own rights." In Sahaj Marg this is not possible. At the highest levels, the dependence on the Master is total. Without Him you cannot even lift your little finger. If you do not understand this and if misbegotten people, misguided people, think that, "I have reached this and I have reached that; I am here, I am there, now I don't need anybody's assistance," even God cannot help them, because God has no part to play in the scheme of things in our system. For us, it is as if He does not exist. Why? Because He [the master] is existing amongst us.

So I would request especially my brothers and sisters who are evolved, do not indulge in this fantasy, that you are now so superior that you can judge the Master, that you can judge your need for Him, that you can someday have the fantasy of a liberation, even from the Master! We can be liberated from everything but never from the Master. I know of a tragic incidence when Babuji told a particular person that, "Today you have

been connected with God direct. I have given you into His hands." Unfortunately, that person thought—and just even thinking is enough, you see, we create a whole universe by our thoughts—he thought his business with Babuji Maharaj was over, and then started his descent back. I actually had a bad argument with Babuji:

I said, "Why did you have to tell this man this?
He said, "What? I am only telling him the truth."
I said, "But sometimes we do not have the intelligence to accept the truth, to understand the truth, to know the truth, and we misuse that truth. We harm ourselves with that truth. It is like giving the child a knife and saying 'Oh, I only gave him the knife and the child cuts itself.' So what made you give?"
Babuji said, "There is some sense in what you are saying but I cannot help when I speak the truth. I have to speak the truth, you see."
I said, "This can be left unsaid."

Eventually that man fell so far that Babuji had to work on him all over again and, at the moment of death, lift him beyond the point of liberation. On one side, I am very angry when I think of the three and a half to four hours it took him. On the other side, I am enormously proud of that Master who could do it in three and a half hours. The God who created this universe has not been able to liberate me from the travails of physical existence, if *shastras* have to be believed, if my Master has to be believed, over millions of years. Here was a man who could do it in a mere three hours. Perhaps he could have done it in even less.

So you see, advanced people must have more sense, more common sense, more love in their hearts for the

Master. Otherwise, their very advancement becomes an enemy of theirs, because it is a creation of the Master. As Babuji once told me, one who can once give, can also take back, and the first and the last rule of spirituality is: We earn nothing. Babuji has told me several times, "Spirituality is the work of charity." There exists no one on this earth today, without exception, who can claim that he has **earned** spiritual merit or spiritual progress—without exception. It is a gift of the Master. It is a gift of love. Now, when a gift of love is given to us, we must love it, cherish it and love the giver in return. At least this much *pratiupakara* we must do for that old man who struggles for us. And then if you think, "I have achieved this with *tapasaya;* I have done this; I have done that; I earned that," there is only one silken thread connecting this individual with what is called the spiritual or brighter world and it does not take much to cut it!

Ordinary people, new abhyasis can allow themselves this flippancy of judging the Master, of being his friends, of patting him on the shoulder, perhaps, or even sleeping with him in his bedroom. But a day will come, as Arjuna says in the Gita, "What have I done? I have sinned against you. I have called you '*Hey Krishna, Hey Yadava, Hey Sakha.*' Forgive me." I hope that blessing will come to all of you, that some day you will be able to look on Master and say, "Forgive me. I have treated you wrong. I have treated you as a friend. No doubt you are my friend but **you** are my friend, I am not your friend. You are my father, I am not your father." See, there is no reciprocity in certain relationships. I can't be the father of my father; I can only be his son. I can't be the Master of my Master; I

can only be his disciple or his slave. I cannot be the wife of my wife; I am her husband, she is my wife.

So between the Master and the disciple, the Master can be everything and is everything. He is God. But we have only one relationship with the Master, that of a devoted, loving disciple. If that relationship is forgotten, the spiritual chapter comes to an end—at that instant.

So you see, all these fantasies that Master was very friendly with me, he used to give me a bed in his room and we used eat together on the same table—yes, it is all very nice. It is his greatness, you see; not for our benefit. If tomorrow the Prime Minister of India calls one of you here to have lunch with him, it is his magnanimity, his kindness. Who are we to deserve a place at that royal table? If a king marries a commoner from the streets it is his grace, not this woman's greatness. And if God desires one of us and says, "Come to me," then again, that is His love, not our deservingness.

So it is my conviction that even Babuji's talk of deservingness was supposed or probably designed to encourage us on and on—be deserving and then desire. Desire has no place in our system. Deservingness, so far, does not seem to have had at all any place because, as I said, nobody has been deserving yet. It is like having to choose the best of the barrel of bad apples. Something from which you can maybe get five grams of the fruit, when you are hungry and dying of hunger.

So, there was this torturous situation for the Master, when he was thrust into this existence among human beings and told to make bad apples into good apples. Some were amenable, some were not. Could not he

have converted all of them? Yes, had they been only apples, surely he would have just blinked his eyes and they would have been there. But human beings, you know, we are endowed with our own intelligence, with our own will, which unfortunately, we use against him, rather than for ourselves. Remember, every time you exercise your will and your intelligence, what you think is in your favour for your egoistic build up, for ego satisfaction, for achieving things, you are really fighting against your interests, because you are fighting His will and that will can only be opposed by the human will. Because God gives us the choice: "Come to me with love and you are mine," but if you come arrogantly you will have to wait to learn to love, with humility, patience, and then come. We do not have to crawl towards God. We have to go to Him as lovers of the divine. Then we have a royal path, a red carpet stretching out in front of us. But if you arrogantly walk with your head up, the first step will be the last.

So, I must repeat, this is a very important thing that new abhyasis must remember, that we are here for abhyas, not for satisfaction. Abhyas is for growth and evolution, not for experiences, not for satisfaction, not for pleasure. Evolution is for His sake, not for my sake. I have had bitter arguments with my Master, when I said, "You are giving me all this advancement because you want me to work for you." He said, "In what other way should I be interested in your evolution?" I mean, that was a very straightforward answer. No humbug like other gurus, "*Nahi, nahi,* I have so much love for you, whether you work for me or not, I will make you my..." He said, "What on earth for?" He was very blunt, he was very truthful. He said, "If you are not going to work for me, this preparation is not for you, and if this

preparation you accept, you are bound to work for me." Here, there is no question of striking, asking for more. The very fact of my preparation is my reward.

I remember when I first went to Europe in 1967, I had just been made a preceptor and Babuji had given me some work. There was no centre in Europe, no abhyasis, nothing; it was like Black Africa. He said, "Whatever you can do, do. You must be having friends; speak to them. They are intellectuals. So prepare something before you go. And try to transmit. Try to make a few abhyasis. Do it. The power of Lalaji is at your back." This was a quotation, you see, "The power of Lalaji is at your back." I went, whatever I could do, I did, and I came back. Veera Raghavan, who was then my preceptor, wrote to my Master saying, "This boy has done so much work, he deserves a reward." Babuji wrote, "I am happy you like my boy's work. He was rewarded even before he left India, because I had made a thought that when his foot touched the soil of Europe, he would be raised to Brahmanda Mandal."

So you see, we have a Master who rewards us before we work, who gives us the future in the present, who is even able to give us things of which we have no knowledge. Which of us knows what is the cosmic region? You know, I find people talking very intelligently, as they think of cosmic region, Para Brahmanda Mandal, Central Region—how it is, what it is, where it is. I am sorry, very sorry, at this unfortunate display of total ignorance in speaking about a subject of which we have no experience. Most of us do not know the house we live in—its faults, its defects. One day, its roof falls and all of us are dead and then somebody discovers there were termites in the roof. Even that we do not know, and to claim to know

the mysteries of the Central Region! Well, this is ignorance of the highest order, parading itself as wisdom so that the public may shout and *tali bajao* [clap]. We should be very careful about what we speak. The less we speak, the better for us. "*Maunam sarvartha sadhakam*," you see, that is the quotation. He who speaks does not know; he who knows doesn't speak. Babuji has repeated this so often, because when you know what it is, you cannot speak about it, because it cannot be spoken about—'*Ascharyavat pashyati*', says the Gita. That is what we can say, nothing more. How is it to look at? *Ascharyavat pashyati.* How is it to hear it? *Ascharyavat shrunoti.* What about its speech? *Ascharyavat vadati.* Beyond that, there is no expression possible. It is wonderful. What is your condition? It is blissful. What else can we say about bliss? Can we say nine degrees of bliss, eleven degree of bliss, twenty-two degrees of bliss?

So you see, when we come higher and higher on this path, we are able to speak less and less about what we are able to achieve. In the beginning everything can be spoken about. At the end there is nothing to be spoken about. What exists cannot be spoken about. And at the last stage, one to speak about does not exist to speak about it.

So you see, spirituality is very easy, very difficult. Spirituality is here and in the future. Spirituality is now and in the year after. Spirituality is with the Master here and with the Master there. Spirituality is in and what shall be in times to come. So you see, this bringing together of the present and future together in one pointless, timeless, dimensionless existence is spiritual existence. Therefore we speak of it as transcending space, transcending time, because it is

not an eternity in which time is elongated forever that we live millions and millions and millions of years. That is only an extended life, in an extension of time which is a common thing for all of us. Like a man who lives sixty years has lived longer years than one who unfortunately died at forty. That is not the idea of immortality. Immortality, finally, is something of a 'non being'. "Non-being Being" to use Babuji's words. At that stage there can be no intelligence, there can be no body, there can be no *shakti* [energy], there can be no ego. That is the stage when everything is lost. But everything is gained because there is a merger with the Ultimate and then, because that which we merge into has no mind, has no qualities, we have no mind, no qualities and then who exists to talk about himself or itself?

Therefore, even in ritual worship all this *tamasha*—bell-ringing and *bhajans* and *namakaran,* it is at the crudest level. You see, it has to be very crude. There need not be any discussion about it. The more the noise, the less the reality! Ding, ding, ding, ding—timeless nonsense! A nuisance to the neighbours who cannot protest, because they would be called atheists. Master has been bold enough to say they are poisoning the atmosphere with our noise, supposedly worship.

So you see, we go from the speech to the total silence—from the physical existence to the non-existence or eternal existence. From the self to the no-self. From qualities to non-existence of qualities. Because everything that we value in ourselves, for ourselves, has to go. That is why I do not agree with certain saints who have said, the higher you go, Nature is working against you. Which nature will work against such a person? Only our own nature will work against

us. Therefore this caution of Babuji and his anguish. I remember in 1967 or 1968, when he called me in my room in my house in Madras and said, "I want you to think over a problem which is worrying me." I said, "What is the problem that can worry you?" He said, "It is not a laughing matter. It is a serious problem. Why do people whom I have put in the Central Region slip back without exception?" I do not know; he must have found the answer. I haven't.

So you see, the danger is at the higher levels. The higher we go, the greater the danger. Not from any external source of obstruction, which wants to push him down like Shri Aurobindo claimed, but it is me myself who will obstruct myself from that progress. It is my ego, my arrogance, my self dominating. "I am important, I am the Centre-in-charge, I will not tolerate opposition,"this, that, and the other. When we say, "I, I, I...," each one becomes a post in the fence that I am building around myself, and I create a new jail for myself from which nobody can release me now, because it is my creation. It is like one of these masons building a house level by level. He builds it, no walls, no windows, and he eventually raises a roof and he is inside, in his own tomb, buried for himself, buried by himself forever.

So the bars of the prison with which we have come, the creations of the past, these can be removed, but the bars of the prison that we are now building for ourselves, in our ignorance, in our arrogance, in our pride, either in situation, power, money—it does not matter—these nobody can break.

So, dear sisters and brothers, the message is clear. More humility as we go ahead; more love, less pride. If possible, not at all. Only Babuji has to bless us with all

these things, 'non-qualities'. You see, fearlessness is a non-quality. Can you say it is a positive quality? When you say I have no fear, it is only a negative virtue. No fear of what? It is like the famous story: "No man has killed me," or "No man has attacked me," you know, the one-eyed giant. When this fellow poked his eye with a stick and made him blind, he shouted to others around him in other hilltops. They said, "Who has done this?" He said, "No man!" And they said, "If no man has done it, what are you shouting about? Keep quiet. Let us sleep in peace." So, no man affects us, nothing affects us. We affect ourselves, by every thought, every act we do, which is against our spiritual progress.

So, I repeat, we have to become aware that we are our biggest enemies. That, if there is a *shaitan* [devil], it is in me. The Master, of course is in me. But the *shaitan* who can oppose that Master's will and push me down eternally forever, is also within me. This *shaitan* has to be removed, and that has to be done by cleaning, systematic cleaning, systematic sadhana, with the help of the preceptors, by prayer to the Master, for His mercy, for His benevolence.

Eventually we come back to prayer. "Master, forgive me for what I have done, for what I am doing. Bless me that I do not fall into these traps, so that I may not lose the way, which I have found with such great difficulty." Because I know in my personal life, or rather I should say, personal lives—I have been associated with the same man in the past as His disciple on two different occasions and I am still here him talking about Him. Thousands of years have gone by, and Mr. Parthasarathi in other names must have indulged in so much nonsense in the past to be still here. But at least it is His blessing that He came a third time to relieve

me along with all of you. He can come again and again because he does not come bound by samskaras. He descends to help us like the jailer comes into prison to open with the key to let us out. "Oh, he is also in prison. How can he be a Master?" Well, that is a jailer's job. This is a jail. But it is stupidity to think he is also in jail with you. He has come in only to let you out. Like that, great Masters come again and again. They have no rebirths because they are never born, they never die. But they appear in our presence by adopting a *sthool sharira* [material body], qualities which we can recognise which we can love so that through these qualities he can redeem us by creating in us the ability to love Him. He lifts us up like a child and takes us home.

So, this is all I have to say today. I hope the message is not ambiguous. It is very clear. It does not need much to do it. I have always been against this rather, shall I say, obsessed viewpoint, that sadhana is what makes us. Sadhana is only a tit-bit, you see. I can absolutely, with utmost confidence tell you, what I am, I am without any sadhana, because rare has been the day when I have meditated.

Once Babuji asked me, "Are you doing the cleaning?"
I said "No."
He said, "*Kya aap laat sahab ban gaye ke aap safai nahin karte hai apni?*" [Have you become so big that you do not do the cleaning?]
I said, "*Hamne kabhi mahsoos nahi kiya ki mai maila hoon.*" ["I have never felt it that I was unclean."]
He said, "*Sahash. Ham yahi chahte hai.*" ["Good, I also want only this."]

Your uncleanness is my business to remove, like a *bachcha* [child], he can be splashing in his own urine but he does not know it is urine. It is in that state of innocence. Well, everything is a play, everything is a joy, so why should we think of all these things? Somebody asked me, "Then why did you do whatever you did? Meditate, cleaning, this and that." I said, "In obedience to Him." He said do it. I never made the mistake of thinking that meditation or cleaning is going to take me to the Goal. He is going to take me to the goal. Now many *sadhaks* make this mistake of thinking sadhana is enough. This morning some people asked me a question:

"What is the need for the Master?"
I said, "If you don't feel you need Him, don't go to Him."
He said, "Then why have you come here?"
I said, "I will ask you a return question. Suppose your son tells you, 'I'll study at home, I have the books, what on earth do I need a teacher in school for, some of these stupid fellows who don't know the subject themselves.' Will you not tell him, you cannot do it alone my son, go to school, stupid or otherwise, you need the teacher to teach you."

So you see, the Master is one who helps. For a blind man, another man who catches his hand and leads him across the street is enough. He doesn't need the avatar to come for him. We need Special Personality only at the highest rung of spirituality, where no one but Him can work. So we start by trying to help ourselves, hand over ourselves to the Master, help him to help us in progressively different levels of his own existence, until on one fine day we see Him as the Divine itself helping us. That is the day of completion. That is why I have always said, "It is not possible to know the Master until

you have reached the level of His existence, and then you see Him as he is." And I have also boldly proclaimed that that is the day he sees Himself also—"This is Me."

So I pray such a day should come to all of us, not very far away, very soon, if possible, **now**.

Thank you.

## Past Heritage and Sahaj Marg

We hope to provoke your thought further at these courses that the Sahaj Marg Research Institute is designing. It is, at the moment, experimental. But all life is an experiment. We know from the study of evolution that evolution itself is an experimental process, and it is not as if life began somewhere with the definite orientation towards something. But Nature branches out in many ways and that which fulfils the purpose of evolution continues; the rest drops off. This is a well-known fact, you see, we only have to look to the past. But in Sahaj Marg we prefer to look to the future. Where are we going?

It is no use thinking of the dinosaurs and the mastodons and things like that and saying they also failed, they only exist today in fossil form. Very good! We don't want to be fossils, not even Sahaj Marg fossils! We wish to be in the mainstream of the evolutionary stream and for that, we must always remember what I have been emphasising so often, that we have to evolve so that evolution itself may continue. We are, in a very definite sense, bearers of the evolutionary force.

There is a concept, I think, in our old *shastras* [scriptures] that the son is the father of man. There is also this idea that no marriage is fruitful which has not been blessed with at least one child. Because in some way, the life force seems to get blocked when there is no progeny. Therefore it is considered an aspect of *dharma* [duty] that a couple should have a child. And because of this feeling that only the son can liberate the father—

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Talk at Chennai on 1st October, 1989.

*putra*—we have this concept that male child should be there, *seemantha putra.* So our *shastras* are very valid testaments, not to facts, but to the ultimate aim of existence. *Shastras* become useless when we only worship them and recite them. But if we live by them, then they can be very useful guides to our own pursuit of evolutionary goals. As Babuji said, talking about idol worship, "There is nothing wrong with idol worship if you use the idol as a representation of 'That' which you are, worshipping the Ultimate. But when you make the idol itself God, then we fail."

So this is one very great failure in the Hindu psyche, that we have progressively substituted the subtle with the gross. It is not a big sin that we have committed, it is only a mistake. We have thrown away the subtle and taken up the gross. In every sphere you will find this. We worship books during *Saraswati Pooja*, but we don't read. Next morning there is a ritual reading of a few lines, and with that most people are content for the next year! Those who are interested in music put their *veenas* or whatever they have and worship it. Next morning they play for a few minutes and then for the next year it goes into its box, well looked after but never used!

This is the tragedy of the Indian scene, that the great heritages of the past which, rather ignorantly, many of us have been criticising as useless, as gross, are not gross. We have made them gross. So where is the grossness? It is in us. Now, I dare say that we can become subtler and subtler, by the Grace of the Master and his transmission, and more so by the cleaning which we have to do with dedication, devotion, and regularity. Looking to the results that we are able to feel in ourselves and progressive lightening, without

which cleaning cannot be said to be successful, then we will find that we have realised that very same truths that the old shastras have posited for us. You see, "*Satyam Vada*" means "Speak the truth," but if you just sit down and recite the Vedas—"*Satyam vada; dharmam chara; swadhyayan ma pramadaha*"[Speak the truth; follow dharma; do not discard self study]—what is the use you see, it is a waste to time.

So it is not the *shastras* which are wrong, it is we who are wrong. It is not religion which is wrong, it is we again who are wrong. Because religion only means it is a way of reconnecting ourselves with that Ultimate from which we have come down, with which we have lost contact. And religion is supposed to be some sort of kindergarten school which helps you reconnect yourself with that ultimacy of truth of being, of existence, and then through the pursuit of a spiritual way, achieve that goal of going back home to your maker, of becoming one with Him.

So there is nothing esoteric or profound about these things. That is another great mistake. All that should have been open and free to everybody has become the close preserve of a few who have corrupted it, who have exploited humanity using those things through, as Babuji Maharaj said again and again, the twin instrument of fear and temptation.

So today we are a frightened society. Superstition is only the expression of inner fear. We are afraid, so we seek these signs. Is a cat crossing my path when I come out? Is it *rahukala* [inauspicious time in the almanac]? Why? Because we are afraid of the result. Babuji once told me that the fearless person is one who doesn't care about the result. Then I came to this realisation that

what Lord Krishna says in that famous *sloka* in the Bhagvad Gita, "*Ma phaleshu kadachana,*" does not mean "Do not worry about the results." It means "Leave it to me. Because if you are going to think of the results you are going to be impotent. You will not be able to move one step forward, so long as you are conscious of the result and its importance to you. Do it, let the result be mine." And then I don't know how there can be failure. If this thing is adopted with the heart, with total understanding, with total faith that He works and He cannot fail, how can we fail when we are His instruments?

So, the Karma yoga theory is a wonderful concept. Unfortunately all the three *Acharyas* have made a great mess of it, as they have done in most affairs, unfortunately, I must say. We revere them, we worship them, we build temples to them, whether it is Shankara, Madhava, or Ramanuja, it doesn't matter much. They have all messed up everything. They have not given the right idea of surrender. What does surrender mean? I think surrender principally means surrendering the results, and that means surrendering the ego. As long as the ego is there we are result-oriented. We are achievement-conscious. What am I going to get? Therefore, we are afraid of not getting by working. Therefore we prefer not to do. Then how can you get? You see, this is one of those 'cat chasing the tail' situations, because we are afraid of the result, we don't want to do it; because we don't do, we are absolutely certain we are not going to achieve anything and because of that we are afraid that we many not achieve it. This goes round and round in a vicious circle and we have a society like ours today, where idleness, lies, and exploitation have become the order of the

civilisation and people outside India laugh at us. It is not the fault of our religion. It is not the fault of our culture. It is our fault. I mean, all books are available to us to read. You don't need to be a Sanskrit pundit to read the Bhagavad Gita. Umpteen translations are available. Scholars may scoff, saying you can never really learn the Gita from anything except Sanskrit.. Okay, but I can learn something. I can use my own head, my own intelligence, my heart to try and understand what Lord Krishna said or meant to say, instead of relying on some *acharya* who also wrote in Sanskrit. So we are getting diluted versions of the truth. And why are they diluted? Because people, instead of using their hearts, use their heads at every stage. Shankara is supposed to be one of the great intellectuals of India. So what? What did he achieve? If Master is to be believed—and we have to believe Him—he has not even achieved liberation.

So the intellect, even if it is that of the great Shankara, is not going to help us in our journey through spiritual life. So we have to use it to the minimum extent, like we use a torch light in the dark to find the way. It is the **way** that takes us to the goal, not the torch light. The flashlight only helps us to find the way because it is dark. In the daylight nobody would use a flashlight.

I consider that, in religion, the guides are missing, the guide-posts have been destroyed, the way hardly exists anymore. Therefore people who seek Him through religion are unable to find, not because He doesn't exist. You know, sometimes when we travel by road, a road which may have existed three months back, they have changed the direction and built a new bridge, and you cannot even know where the old bridge

was. It is finished. You may have gone on it a hundred times, still you don't know that bridge was there, and today the new bridge is here. So old things disappear very fast, not because they have disappeared, but because in our consciousness we have removed, erased the memory of that as no longer necessary, no longer useful for us.

So you see, consciousness itself is a tool that we have to use. Many people have thought of consciousness in various ways. I prefer to think of it as an empty vessel into which all sorts of rubbish has been filled. That is precisely why we need the cleaning system of Sahaj Marg—to remove it and then fill it with the consciousness of this Divine, the Ultimate.

We have to strictly remember and understand and accept that spirituality cannot change the physical existence. Our bodies cannot change, even though, as Babuji said, every atom in the body may have been changed. Not because it is impossible, but I believe that our consciousness, when it transmigrates from one existence to the other, builds for itself a body that it needs, through which it can perform most effectively in the next life that it has to undertake, to continue its journey onwards on the evolutionary path. So, it is we who have taken the body, whether male or female, strong or weak, good or bad, beautiful or ugly—it is our choice. The soul, in its absolute wisdom, in the transpersonal existence makes this choice; like we decide on which tools to use for a particular job. They are the tools that we need. This body is a tool for our inner existence. It is a vehicle. So instead of trying to maintain it at peak efficiency at the most beautiful level, we should only see that it is maintained like a boat—no leaks. It doesn't have to be made of gold with

Dunlopillow mattresses; we are not going to sleep in the boat! We are there for the short duration of crossing the river or the sea or whatever it is we have to cross. And then we have to remember, if it leaks on the way, to bail out the water. So it is a very simple thing.

Unfortunately, as I said, all these great traditionalists, these Acharyas of ours whom we have much reverence for, in their intellectualisation, they have made a mess of things. In their speculation, they have made it even worse. This danger is also inherent in Sahaj Marg. Narayana, in passing, mentioned it, you see, that Babuji has written it once and for all and nothing more need be said. It is a wrong idea. I think it is based on the misunderstanding of *Ekam sat*—the truth is one. But the truth that it refers to is the truth of absolute existence. *Sat, Chit, Ananda*—from that *Sat* we derive this *Ekam sat*, not the truth. The ultimate existence is only one. That existence we are trying for, aspiring for, going towards with the help of the Master. That remains unchanged through, I don't know, how many eternities. It is eternal in the sense it is unchanging.

Eternity and unchangeability are synonymous. That which changes can by no means be considered eternal. That which is eternal cannot possibly change at all, even one iota of it. That is true. But to say that the system cannot be modified? Babuji's idea of research was that there should be further modification, because his one great statement was, "Sahaj Marg is the system suited to this time, to this epoch in which we are living." It has been tailor-made for us in today's civilisation under today's circumstances of life. If circumstances of life change, values of life change. I dare say that the system must change—not in the

fundamentals. Transmission will remain transmission. Perhaps the cleaning will not be necessary anymore when we have achieved total cleaning. It will be only a life of transmission and then enjoying the transmission. Enjoy, and then comes the stage of no-enjoyment. Then what happens? You must remember, where religion ends spirituality begins; where spirituality ends Reality begins; where Reality ends Bliss begins; and where Bliss ends THAT begins for which we are aspiring. So all these are transitory states through which we must pass. Reality has no reality about it other than that it is a stage through which we pass. This is Babuji's statement—"Where Reality ends..."

So we are always talking about the real way and that is why I always prefer to say that Sahaj Marg is the effective way. What is real about it? In that sense what Narayana said, "All that that was in the past was good." Yes, they were real, too. It is we who have made them unreal. Like for a child, you give it a hundred rupee note, it will tear it up and throw it into the gutter. Its reality is, it is something to be torn; to you the reality is, it has some purchasing power; to the miser the reality is, it is to be hoarded; to the printing press, it is another piece of paper. So what is the reality about it?

We must be very cautious when we think of Sahaj Marg and the so-called purity of Sahaj Marg, which has to be maintained for the subsequent generations which shall come after us. Purity is in thought. I have the conviction that there is no such thing as an impure action. If the thought is impure, the action is impure, however pure it might appear to be. See, if you are in the temple and you are the *pujari* [priest] and you are adorning the *murthi* [idol] there with impure thoughts

in your mind, it is also impurity, though you are obviously and apparently adorning the deity.

So you see, that is why in this brahmin business of the *sandhya vandana* you have *manasa vaacha*. Start with *manas* [mind] with that cleaning system—the old ritual of taking a little water and purifying it with the rays of sun and then drinking it, seeking inner purification through that 'mantrically' purified water that you sip. "*Manasa vaacha hastabhyam*", it says. If the mind is pure, no action can be impure, however impure it might appear to anybody else. Otherwise, there are stories like those two brothers or two *bhaktas* [devotees] who created the temples by robbing people who are dacoits.

This is also a dangerous philosophy because it can be perverted in its use and people can say, "You told me that there is nothing wrong. To build a temple, I robbed my father or I robbed my uncle." But when the consciousness that you are robbing somebody is there, it is robbery. When the consciousness is there that you are using the gift of the Lord bestowed elsewhere, it is not robbery. You see, like I take the fruit from the tree, I am not robbing the tree. In the *Mahabharat* TV serial today, they are breaking wood and Dharmaputra comes and says, "You should not take from Nature more than you need." Look, need-based philosophy, that is ours. Sahaj Marg is not ascetic precisely because asceticism is not needed. But it does not mean it permits license.

Sahaj Marg does not speak about truth, not because truth is unnecessary and lies are permitted, but because here, the consciousness of truth and lies both have to be given up. Truth is a statement relative to lying, like darkness is a statement relative to the light,

like existence to non-existence. That is why we go beyond all these concepts and when we speak, we speak what must be spoken, but not necessarily is it true or untrue. It has to be spoken because it is like a rose which gives its perfume, not because it chooses or because it is right, not even because it is necessary. **It is natural**. So Sahaj Marg is natural in so many ways. Not that it is natural to sit in meditation because our ancient forefathers did it. That doesn't make anything natural. It is natural because it is in the nature of the human being to seek to evolve to something other than what he or she is to be. It is natural to aspire. It is natural to follow up aspirations by a pursuit of path which will lead us to the goalof that aspiration. In this way it is natural. It is simple, of course. But please remember, I have warned many people about this: 'Simplicity' is not synonymous with 'easy'. 'Simple' relates to the process; 'easy' relates to the performance.

Easy and difficult, simple and complex—these are the opposites. So when people say, "No, no, I thought it is going to be very easy. You said Sahaj Marg means simple and natural." Yes, we never said it was easy. Why is it not easy? Because you make it difficult. In its pursuit, in itself it is easy, as anything else is easy. We say meditation is difficult. Now, here comes the power of the thought. Babuji said, "If you think it is difficult it is difficult." See, I think it was Hamlet who said, "Nothing is good or bad, but thinking makes it so." That is the crux of the matter. Something is difficult for me when I think it is difficult. When I think it is easy, it is easy for me. This is the difference between a courageous person and one who lacks courage. One does not accept anything which can face him and oppose him and send him back. He walks and nothing

stops him. The other goes about like one of these *moonjor*, I don't know what you call it, the dormouse, along the wall, always nervous, ready to turn back at any sound, glimmer of light—the least input and it is going backwards! Most of us are like that, you see.

We are lazy. We hide our laziness under the feeling that is too difficult for us. "How to get up at six in the morning, sir? How to awake at dawn? It is too difficult." Why is it too difficult? If your forefathers, of whom you are proud and whose names you bear, whose *gotras* you adorn yourself with, if they did, why cannot you do it? I mean, what is difficult about waking up at any time? If you have to catch a plane at eleven o'clock in the morning, you catch it. If you have to catch it at four o'clock in the morning, you are awake at two o'clock, when it suits you. Because you think it is important for you, you are able to do it. So it only means that here you don't think it is necessary, you don't think it is important. Therefore you feel you need not do it, therefore it becomes difficult. See, this is all the jugglery of the mind.

No doubt, there are things which we cannot do. Absolutely! Like achieving the spiritual goal. I remember, I had long discussions with Babuji. I was frustrated, I was angry, too, at this great Vedic statement that, "He gets whom God wishes to give to"! I said, "Then why are we doing all the nonsense of meditation, cleaning, and constant remembrance and love for the Master?" You see, Babuji said, "It is an Ultimate truth that no amount of *sadhana* can give you the right to it." So this we must remember. "No, no, sir, I meditated thirty years"—Narayana mentioned this—"I meditated for thirty years." So what? Great *rishis* are supposed to have meditated for twenty thousand years,

and I think we are getting it too cheap, too easily. When a mere pittance of ten minutes meditation, which is all most of us do in the morning, and no cleaning, and no constant remembrance, and no love for the Master, and yet at least liberation is there for us. What else can it be but His Grace? "No, no, if you are willing to give me liberation why don't you give me merger with you?" That is His business.

There comes the secret of love, that through love you compel Him to give you what He has. Not because He has to give it, because through love you become part of Him—His son. Like you give to your son, whether he is deserving or not. You may curse him, you may beat him, you may throw him out of the house for a few days, but you are also weeping inside all the time. "*Prarabdham*, *prarabdham* [My past misdeeds], what shall I do?" But when that fellow knocks on the door, the mother is at the back door waiting to feed him. See, and eventually she prevails on the husband, saying, "Don't be so hard-hearted, don't be so cruel. Is he not your own son?" If he is your own son, you give; if it is a neighbour's son, well, you may give him some advice. I mean, this is a fact of life...

[*interruption*]

...that is like Sahaj Marg, you know, *devotion* and bhakti together, love and devotion! Many people mistake love for devotion and devotion for love. But Babuji has unfailingly used the two words together: love and devotion. So it means they are two different things.

So when we love in an absolute fashion, it is the only compulsion that you can possibly exert on your Master or Divinity or God, or whatever it is. The compulsion of

love is absolute. There is no denial at any stage from any side. He cannot deny you, you cannot deny Him. Now this is also implicit in one of the *slokas* in the Gita, where He says, "I cannot give Him up, He cannot give me up anymore."

So all these truths are embedded very deeply in our psyche, in our culture, in our tradition, thousands of years old, too far back in history for anybody even to know when it began. It is like we look at the tree and forget the roots inside under the ground which are the real nourishing sources. Without the roots the tree cannot exist. But the root is not the tree. We only look at the beautiful tree and marvel at the giant oak or the poplars along the fence and say, "What a beautiful tree!" And the root may be saying, "Well, you see, I do everything and I am forgotten." It is also right in one way that the sources of nourishment remain concealed, like the spring which feeds a well. You don't see the spring, but the water in the well is a testament to the existence for the spring. Similarly our existence must become a testament to the well-springs of existence which are making us flower in the land of spirituality. People must look at us and wonder, "From where this man's nourishment comes? What is it that feeds him? What is it that keeps him alive? What is it that makes him such a person as I see he is?"—of everyone of us. It is not enough to have a Babuji and a Lalaji whom we shall praise. I think the less we become like them, the more we praise them. It is unfortunate invertendo, and a rather hypocritical inversion of values that we praise that which we never become. Because we make it impossible for ourselves to become that which we praise because we limit ourselves in our aspiration; we limit ourselves in our practise.

That is why this is called the way of the *dheeras* [courageous]. We need courageous people. When Babuji said he wants lions, he didn't expect us to roar, or to eat meat! Some people have also started eating meat, I believe, or gone back to meat-eating because they wanted to be lions again! Here (in Sahaj Marg) it is the lion which knows no fear, which knows no opposition. Nothing can stand before it, it just walks through the jungles. It is the Lord of the jungle precisely because there is nothing which can stand before it. Are we like that? Every small thing and we go running to the preceptor or to the Master. "Babuji! I have cut my finger!" "It is unfortunate, I am telling you, but yesterday morning I also cut my finger!" That man always managed to do something before us, so that when we went to him with the complaint, he could say, "Yes, I too have it." Why? I know now, because for him it was necessary to suffer everything that a human being could possibly suffer, so that by my mere seeing that he is suffering the same thing, it was in some way alleviation for me; alleviation of our pain, of our sorrow, of our misery and we forget to ask him for the remedy. We say, "Oh Babuji! You are also having headache? Why don't you go to the doctor?" "Yes, I am telling you, this man from Bangalore, he has come. He gave me some good medicine. I will give you also some of it."

You see, it was for Him very easy to dispose of this. There was no humbug and lying and cheating and "*Om tat sat*—now you are okay." "But I am still feeling it." "That is *maya* my son!" This is what the religious gurus of the world are doing today. It is very easy to say, "I have done it but you don't feel it!" Here, he felt it before us, he suffered before us, so that when we suffer, we can sort of wonder at this Guru who is a source of

suffering, who is suffering incarnate. People talk of him as love incarnate. No doubt it is true. But I look upon him, my Master, as suffering incarnate. Because love and suffering are synonymous, too. When you love your children you suffer for them. It is the suffering which is the exhibition of your love which the public can see, which anybody can see. She suffers because she loves her son. "Why do you love your son?" Is it not crazy? "Well, I love him because he is mine. Who else will love him?"

So you see, those who claim to love must also be willing to suffer; must be prepared to suffer, must accept suffering; must seek suffering. This is what one of our ten maxims says: Accept miseries as blessings. We accept it in the maxim-form and printed form in books. But at the slightest sign of it in our personal lives, we want to run away, seek another guru who will be more indulgent, more benevolent. "What is this, sir, in Sahaj Marg there is only suffering?" I have known people who have taken the first sitting, the next day something wrong happens.Either they lose jobs or the wife is sick or the son runs away. You know, immediately it is blamed on Sahaj Marg. Would it not have happened if they had not been in Sahaj Marg? They never think!

So we have a very long way to go before we become anything like even near-perfect abhyasis. Perfect in the sense that you no longer feel you are an abhyasi, you no longer feel you have a Master, you no longer feel you have a system, because now the way of life that Sahaj Marg offers to you has become your life. It is not something you do for part of the time. Sadhana is a very wrong idea, that I can do it for some time and put it away in the cupboard for the rest of the day. I believe

that sadhana must be something which becomes germane to my inner existence. It is eternal. It goes on with me all my time, like breathing. I am not conscious of it but I am breathing all the time. If I stop I wouldn't be able to speak here now.

So the perfect abhyasi is one who does not know he is an abhyasi. His abhyas is going on but he does not think of it as abhyas. He has a man whom he loves very much, totally perhaps, with whom he is totally identified, who is his goal, but he does not think he is my Master, or my father, or my son. He is and I am, and the two of us are journeying together, holding our hands.

So all these concepts, when they fall away, I believe something like a perfect abhyasis will emerge, very much like a butterfly or a moth emerges out of the cocoon. So you see, bad abhyasis or indifferent abhyasis, to good abhyasis to perfect abhyasis, to then what? I won't say real abhyasis, you see! He is there, as Babuji said.

You know, one abhyasi wrote about a dream to Babuji. It was a young girl from Karnataka, I think. And in the dream it was—after Babuji's *mahasamadhi*—she saw Babuji sitting in one of his usual easy chairs. Then he gets up and starts to walk about in his usual way, you know, with the hand like this, and she is talking to him and says, "You have left us and gone away. What will I do now? Who is to guide us?" And then he points to the chair and there she sees me seated.

This idea of the Master as a person is a very dangerous idea. We have seen its havoc. How many people have been unfortunately led away from the path

because of identification with the person of the personality rather than the essence of the personality. It is like a woman who goes to a shop, buys a most expensive perfume, throws that perfume in the gutter, and takes the bottle home. We see in some houses expensive perfume bottles are kept on display. What is the bottle of any use when there is no perfume in it? It is like wax flowers, paper flowers—just an illusion. We have to realise that he was not his body, though he used his body during his earthly existence when he came for us, sacrificed his life for us.

So, this evolution has to be felt in many facets, in many ways in our existence, and I cannot limit it to this or this or this. It is so total, so all-encompassing, that what is going to emerge out of this exercise of the Master, one can hardly dream of today. So I hope with these blessings, His dream for us will first become our dream for ourselves, and we will sort of be realised by His Grace.

Thank you.

# The System of Sahaj Marg

It is surprising how we keep, as we say, knocking against people from Shahjahanpur. Last week, I was in Behl in Haryana. There somebody has built a school. One of our abhyasis has built a public school. I think it is called the Kedumal Public School. It is a donated school. They have a principal recruited from Pilani, Mr. Shekawat, and to visit him a family had come from Pilani, just to see, I suppose, how he is getting on. They were introduced to me as Mr. and Mrs. Saxena.

I said, "Saxena means *kayasth*. Where are you from?"
They said, from Shahjahanpur, or at least not Shahjahanpur, the lady added, "My daughter-in-law is from Shahjahanpur."
I said, "Who is your daughter-in-law?"
She said, "Ratnam."

That happens to be my Master's granddaughter . It is interesting because, before I came to my Master, His holy feet, I had never even heard of Shahjahanpur. Subsequently after I met him, wherever we go, we find Shahjahanpur is—"*puris* and Shahjahanpuris," as one of our abhyasis used to say, "they go together." *Puris* and Shahjahanpuris! So I am happy that Respected Shri Singh has old associations with that place, which to us, apart from being what it is today—a very tragic change from the Shahjahanpur that he has described—is a place which is holy, worthy of our reverence. It is our *gurupeeth*, *gurusthan*, [seat and post of the Guru] a place of pilgrimage. It is, of course, the headquarters of our Mission. But for us, it is a place of pilgrimage. It is also a place where our heart was overflowing with love

Talk at Ahmedabad on 18th October, 1989.

and joy, the plenitude of spiritual growth. It is also, in a sense, a place where our heart broke when our Master attained his final *Samadhi* there. Because I find these juxtaposition of events is always happening, that where you find peace, later you find non-peace; where you find love, you find shattered dreams; where you find the Master, you also see Him disappearing from your view. But for a spiritual aspirant, he is supposed to be a *dheera*, one who is brave, who is not led off by any worldly circumstances. He remains for us the repository of all our aspirations: human and spiritual and divine. Because, according to the old tradition, the Master never dies. He lies there in a non-physical way. He exists very much there as He exists everywhere else, to guide those who seek Him, but in some way we are drawn to that place again and again because that is where everything began, and, in a sense, where everything must end, too.

So Shahjahanpur to us is a place of sacred memories, loving memories, love-filled memories, a place where much of our hopes came to fruition, where we got our training, where we were disciplined without apparent discipline. So every time I meet a person from Shahjahanpur, my heart has a turn, as it were, and I am grateful to Shri Singh for that.

Now if I have to say something abut the system of Sahaj Marg, all of you are abhyasis. I have been speaking again and again. Therefore, the fifth volume. As someone put it in Denmark, a lady abhyasi said, "When are you going to stop talking?" I don't know why, because, probably, she was not able to catch up with the publications. I said, "When the need to stop or when the need to talk ceases, automatically we become silent." Because, the Master taught me that talking is

only a means of communication. Talking for the sake of talking is just idle gossip. When we have to communicate something, we speak and this is, of course, a sensory medium.In Sahaj Marg, we go beyond the sensory means of communication to the transmission of divine Master's own spiritual essence.

All of you will remember when Babuji wrote about the knowledge that he has, and you will remember that he had hardly studied upto the sixth or seventh class in Shahjahanpur. He was not a well-read person. He was not a philosopher, but when I asked him how he know all these things—he was able to quote Patanjali chapter and verse, as it were, naming the *shlokas*, naming the chapter, naming the substance of it. He said, "My Master transmitted everything to me."

So in Sahaj Marg, we have the highest possibility of communication, without communicating in any overt means of communication. It is unfortunate that abhyasis, being at various levels, have also to indulge in communication through various ways and means, starting from perhaps speech. But I may say, with confidence born out of my association with my Babuji Maharaj which is now more than a quarter century old, that we communicate simultaneously at several levels here. We use speech only as a medium of transmission. Many of you would have felt that when the talks are going on, there is also transmission. In fact, sensitive people abroad have testified that even when they read the books of the Master, they get transmission. Of course, they mistakenly attribute it to the book. But it is the thought, and when we read Master's words, in some way we are connected with Him, and that connection produces the transmission from Him. It is not necessary he should be physically with us because,

after all, he could do the work from Shahjahanpur, we being in Madras, Timbuktu, Honolulu, wherever it is!

There was this enormous change from the past traditions which necessitated the physical presence of the Master and the disciple in one place. So, this is a system which has been evolving with time in one way. It has been there eternally, when you look it in another way, because Sahaj Marg or the system of transmission of the yogic essence of the Master to the disciple existed, according to Babuji, seventy-two generations before Raja Dashrath. So this is a system thousands of years old but, according to my Master, because of the stupid and crass ignorance of the average Hindu, who wanted everything to be kept as secret, it was lost.

It was my Master's Guruji, Lalaji Maharaj of Fatehgarh, who rediscovered the system of transmission and brought into daily practice a means of communication by means of transmission which, at one stroke, was able to transmit knowledge, the spiritual essence of the Master—anything that we needed. I have known Babuji Maharaj even making us feel warm in the coldest Shahjahanpur winter, when the people from the South, not knowing the climatic conditions of Shahjahanpur, went ignorantly in a shirt and a *dhoti*. He would make them feel comfortable. They did not know why, but they were comfortable. The temperature being three degrees Celsius, sometimes, one degree Celsius, and they were sleeping quietly, whereas in Madras, if it was dropping below thirty to twenty-six or twenty-four, they had their woollens out.

So what I am saying is, this transmission is not only a means of communication without any overt system of communication; it communicates everything that is

necessary: knowledge, wisdom, morality. A man can be changed by transmission without being taught what is ethics, what is morality. How do people change? By meditation? It is not by meditation that they change. Meditation is only a process where we sit with our eyes closed. So that, in a sense, it is like the anaesthesia that the doctor administers to a patient who is going to undergo surgery. Everything is tilled, and now he goes into the heart and changes. I would like to call it an architecture of the heart. Because, Babuji Maharaj told me every atom is changed or replaced and the whole thing is reconstituted, as it were, and a new heart is built, and then around it a new system is built, and around that, a new body is built for as long as we need to be alive in the physical world.

So this is not just a method of meditation to give us a little peace. Of course we need peace. It is not just a system of meditation to give us knowledge. Of course, it gives us knowledge. It is not a system of meditation to give us *astras* and *shastras,* and *astras* are so common now after seeing the Mahabharata tele-serial. We have no need for them, because with this transmission, believe me, anything is possible.

My Master had a brother disciple of Lalaji Maharaj called Pandit Rameshwar Prasad Mishra who was something of a, shall we say, an experimenting type, who wanted to see the limits of everything. It is said that there was a monkey sitting there on the compound wall of my Master's house. With one glance, he made it fall down. My Master chastised him. He said, "Yogic powers should not be used for these stupid things. After all, there is a philosophy of power which says 'right usage of each aspect of *Shakti*.'"

In fact, my Master used to tell me, celibacy, which has been thought in the traditional raja yoga and Hatha yogic system as something to do with the *Ojas Shakti*, which is raised up through from the Kundalini at the base of the spine through the *sushumna nadi* and this, that, and the other. He said, "All this is mystification; it is unnecessary. Nothing happens like that. So what is celibacy? It is the regulation of the creative aspect of energy, human energy for the purpose of creation and nothing else. So it was only the principle that what you must use for must be used for that particular thing, nothing else. You use a pen to write. If you have no screwdriver, you won't imagine or you won't try to unscrew something with the nib of your pen. Artisans know this. Master craftsmen know this. A tool for every job, and a tool is to be meticulously maintained, well kept, oiled, religiously preserved, if you would like to say so. So, to use the transmission for mundane self development, even wisdom, is not permitted. But in the process of inner change, wisdom opens up, because it is natural to the human condition to be wise.

Wisdom is not something that is in the hands of the Gods to be begged for from them.Wisdom is inherent in us. Therefore, the Vedas speak of wisdom as something within. Remove ignorance and all wisdom is exposed. The famous image of a dirty mirror, dust on its top, where you just remove the dust, and it can reflect the whole universe. You don't have a mirror with differing powers of reflection. Any mirror can reflect the whole universe if you could just place like that.

So wisdom is not something which is all quantitatively added to bit by bit. Computers or computer technology speaks of bits or bytes. That is a

mechanical addition of information, not of knowledge. Unfortunately, today there is a big confusion between information and knowledge. Information *per se* is not knowledge. It is only information. How do I get from here to Surat? It is information. The road is there. If I travel on it, I get experience. If I travel over it several times, perhaps I get a little knowledge of what the whole thing is about. When I have mastered it, I am a master of that way.

So all these old traditions of acquiring knowledge—there is nothing to acquire. As my Master put it very very pithily, "Remove ignorance, there is knowledge. Remove hatred, there is love. Remove the samskara, there is the saint." So this is a way, as my Master put it once, "Like you have an onion and you go on peeling it until there is nothing left." But that 'nothing' was what was originally the onion. The rest was all the leaves of the onion. One must remember the famous example of the Aswatha and, I think, one of the *rishis* who called the disciple and said,

"Bring me a fruit, cut it. What do you see?"
"A seed."
"Cut it. What do you see?"
"Nothing."
"From this 'nothing', the whole tree is growing."

So here in Sahaj Marg, many people have also wondered, "How do we teach?"I have only one reply: "We don't teach.""No, No. But I see them becoming more intelligent, wiser."
"Well! That's a process.""How can that process come without teaching?"

So becoming more intelligent, wiser, well, that is a process. "But how can the process come without

teaching?" Well how does the lightning light without being lit? How does the wind blow without being blown? Or that famous question by a small child, "Where does the candle light go when the candle is blown out?" Or, a more and very more intimate situation, "Where does life go when we breath our last?" These are all questions related to spatial knowledge of environment and things; that I come from somewhere, go to somewhere, given by someone to someone, teacher teaching the taught.

See this is the dualistic mode of thinking that has been imposed upon us perhaps by *advaita*. There you have, you know, the famous Vedic statements that there must be a Guru, there must be a *sishya* [disciple]. But tradition does recognise that if you have the temerity, you know, it only needs guts to sit down and meditate. You saw in the first two sequences of Vishwamitra [a tele-serial] that there was an arrogant king and he was able to meditate, and there is this ant hill built up around him, and him, "OM, OM..." is going up until it reaches the final heaven, and they are shaken and they have to come down. Of course, in between, Narada plays a mischief, but for a divine purpose, for a cosmic purpose. So what does it mean? "*Tapasa Brahma Vijijyasaswa*" the Veda says. It says, "Sit down, meditate, and acquire everything that you have to get."

So you see, this idea that there must be need for anything—initially, yes. Somebody may ask, "Don't you need a Master?" But he was there to initiate, like you need a matchstick to light the gas. But having lit the gas, you don't go on lighting matchsticks one after another and putting it into the fire. That is why spirituality talks of the process of initiation—setting

something to move and initiate the process. That, the Master does. Subsequently he is only opening our heart. We are getting more and more of the same thing by His divine transmission which does not, *per se,* give us anything, except that it enables us to—like a miner goes deeper and deeper into the mine, only to find that which he was seeking within the mine. Therefore, my Master used this example: "Dig in your own heart" to find the gold that is within, or his most pithy expression, "Finding phosphorous in the bones"—the essence in anything.

So this is the basic approach that people should have to Sahaj Marg, and this is what my Master wished people to understand when he said, "The Master is necessary in the beginning and perhaps at the end." In between, it is a sort of symbiotic relationship like the relationship between a mother and the child. I don't think a mother can say that she is feeding the child. Of course she is, but it is her baby, so the initiation, having taken place, the process goes on by its own. The Master, sitting where he is. He thinks of someone, his thoughts make the transmission flow towards him. He thinks of somebody else, again the transmission, by itself. At his level, it is not a willed process. He does not say, "Now let me transmit to Mr. X, because I am thinking of him." There is no thought behind it. What I would like to emphasise is that the thinking and the action behind it are instantaneous, not even simultaneous. It is as if, you know, the old biblical exposition says, "God said, 'Let there be light,' and there was light." There was no intermediary activity of somebody saying, "Yes, God I will go and set it up." Thought and action are simultaneous only to Divine

personalities. They don't need the intervention of activity.

So you see, from the mundane world of thinking, to be followed by action, to be followed by result, good or bad, to be followed by corrective action, corrective thought, corrective action, corrective thought—what in modern management technology you call feedback— all this becomes, I won't say, unnecessary, but redundant. It is necessary at one level when it is not necessary at another level. At the top level, there is no thought, there is no action, there is no result. God in His Ultimacy, you can only say, "He is." Even to say, "He is," is wrong, because you are ascribing another masculinity to Divinity which perhaps is absurd. So my Master came to the conclusion that God, the ultimate *para tatva,* as we call it in religion, is only being, without even consciousness.

We go in this system beyond the *Sat, Chit, Ananda* concept: existence, consciousness, bliss. This has to be transcended. To what level? To that level where Divinity is mere nothingness. We don't say it is nothing. That is a *soonyavada* of the Buddhist. It is nothing-ness. That is, there is something, but its essence or its quality is nothingness—from that, everything comes. So the journey in Sahaj Marg, in our spiritual way, is from this 'ness' which has everything in it, blood and bones, desires, samskaras, diseases, noble qualities decadent qualities or facets of qualities, multiple personalities.

None of us here can claim to be one person—the word 'personality' means that. 'Persona' is from the old Greek traditions, when you put on a mask to play a part. So all of us are playing parts, many parts. From

this, we evolve into such a thing, where you can say of him, "He is nothingness personified." It is the true spiritual way of Sahaj Marg and is our divine blessing that we have this Master of ours, and His Master before Him, who rediscovered this system, who perfected it, who made it suitable for us. As Shri Singh said, today we have little time for meditation. We cannot sit down like Vishwamitra or Vashishtha to sit for hours, days, and years together. Today's world will not resonate to that 'O...O...M' coming from an ant hill. It is not possible any more. We have to earn our living. We have to work for it. Therefore, in His mercy, in His all-encompassing love for us, compassion for us, Divinity comes to us in another form and says, "It is enough if you do this today." Many people ask, many people are often enthralled by the suggestion, you see, that a mere hour a day can do this. Many people are angry. How is it possible? Well, the proof of the pudding is in the eating. Therefore, I request all of you, including Shri Singh, to taste it.

Thank you.

# Unfolding of the Divine

Dear Brothers and Sisters, Respected President of the Union of the Manappakkam, my respected Brother Sarnadji, invited guests:

I have been a witness to my Master's masterly master-plan unfolding. I, of course, should have been witness to this, since I joined the Mission in 1964, but having been a very arrogant and egotistic sales executive, successful in his career, successful beyond expectations of myself, of my parents, perhaps even my employers, it was not conducive to developing in myself an ability to be an observer. But the fuel of the fire of success, fuelled by the egoism of achievement, made me think more and more that, "I am doing this; I am doing that." It is the sacrifice that a successful man always makes. More and more, I have come to realise that success is failure. Because the more we succeed, the more we are fuelling our egos and pretending to be doing things, achieving things, and thereby destroying any possibility of a spiritual attainment as opposed to achievement.

So even when I went to my Master's holy feet in 1964, there was this feeling that, "I went to Him. I discovered Him. I found Him." The two I's about which my friend Dr. Axel just spoke: the 'I' which is the ego, and the eye which sees. Both contrive to conspire with each other, because one **thinks** that it achieving, the other **sees** that it is achieving. Therefore, we have in our tradition the famous story of Surdas, who had to

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Talk on the morning of the Inaugural Day of the Ashram site at Manapakkam, on the 10th December, 1989

give up his eyes, these eyes [pointing to physical eyes] which were always misleading him, because we are judging with appearances. It is a well-known phenomenon that, of all our senses, the eye is the most misleading. It is the most essential and it is also misleading.

So we have this rather curious antithesis between what is necessary, being what is mostly our enemy. And then we come to realise slowly in spirituality that what we think is necessary is unnecessary, and what we think is necessary is unnecessary—this brilliant principle of invertendo that our Master formulated for us.

It is astonishing, even to myself, that based on that successful career as a material person, I could still even think of spirituality, leave alone practise spirituality, leave alone teach spirituality to others. But when I came to spirituality I had, I think, some modicum of common sense, some inner spark lit by my Master in a past age, thanks to which I stand before you today. So, it was not just the slings and arrows of outrageous fortune. These were the slings and arrows of outrageous success that had to be overcome. I rather prefer to be a failure in material life than be a successful one, because success dooms us to more success.

I have seen little children suffering from their parents' annoyance. Especially the top children—when they come first, if they only slip to the second position in class, they are doomed to misery. If you are third and fourth, it doesn't matter; if you are fifth or sixth they don't care: "Next time do better." There is some hope. If you come first, I think God condemns you to an eternity of failures. Failure you have to face yourself.

You may be a poor second by only one mark, but the stigma that attaches to you for having fallen from the first position to the second is an everlasting blight on your mental health. I say this because all of you here are, in some form or other, in the material world. Please don't fall into the lures of success. I say this especially to our Indians living abroad in America, one of whom is right in front of me, because the material life, the glitter and the glamour, are not transcendental things, nor are they even eternal things. They are there for the nonce.

We have been seeing the great wall dividing the communists and the democratic nations crumbling. And even the people who are operating the bulldozers breaking down the Berlin Wall were laughing and smiling. The very people who were holding machine guns in their hands but a few moments earlier, prepared to shoot down anybody who tried to cross, were smiling with joy. When Czechoslovakia renounced communism and opened its borders, the border guards of both the sides were shaking hands and drinking champagne. Even the people who are so-called protectors of those corresponding ideologies on either side of the barriers were happy to throw away these barriers! Ideology itself is a barrier.

So, we should forget all these things, and get on with the job of unwinding ourselves. I am always amazed at how ridiculously stupid we are. Because every time you wind up the clock, it is the unwinding of the spring which runs the clock, not the winding. People foolishly say, "I wound it up and therefore it is running." I say, "Damn fool! God, give him some sense." He winds it up! It is the opposite of what he should be doing. In one sense, yes. Because without winding it, it cannot

unwind itself again. But it is the unwinding that runs the clock. We forget this! We raise water to the tank only to let it flow down again to be of use to us. Everything we do works in a contrary way. Success will work for our failure. Apparent failure will, therefore, work for our success. Now this principle, when I applied it to the work of my Master, I found that in the initial stages, where Babuji said, "It is all Lalaji's Grace, it is Lalaji's *barkat* [grace], it is Lalaji's *rahem* [mercy]," I used to think it is only some sort of etiquette. After all, one must say, "My Master's Grace, My Master's greatness, My Master's mercy." That is what I felt. But it was not. It did not take me very long to realise he was sincere in what he said. It was not an empty convention. It was something from his heart. Then I found that the old man, my old man who is standing before us here, was not only serious about this, but was happy to give credit to his Master.

Now, we all give credit to our parents. "Yes, I am so and so's son. He trained me." But we do it reluctantly, as an admission which we cannot help but make, not which we make joyfully, in a sense of acceptance of our indebtedness to the past, to the people of the past, to the traditions of the past, to the heritages of the past, but something we reluctantly make because we cannot avoid making it. We admit it because we cannot avoid it. After all, which one of you can abstain from saying your father's name? We may be even ashamed sometimes of our parents. But still we have to say it. Because without them, we are not here. So it is a reluctant admission. But I found my Master making this admission with gusto, with joy, with brilliance in his eyes. And I wondered, "What is this man doing?" He is doing everything, as far as I can see, and he is

involving his Master every time. I found that it contributed enormously to his peace of mind. What is the use of reading Sanskrit and philosophy? Give up the 'I'; give up the 'I'-ness; give up the *aham*; don't be the doer. Even though you do, don't think you are the doer. Until I observed my Master, I could not understand all this.

We all read the Gita, the Ramayana, the Mahabharat. There are so many plays which we enjoy but we don't understand. Then I found this principle working, or being worked out, in my presence by my Master, when he ascribed it to his Master in a totally sincere, heart-felt way. He gave up his association with the act of doing anything. It achieved two purposes, minimum. One, it relieved him of the responsibility for whatever he was supposed to be doing, thereby not making him responsible for its results. It is, in a way, an invertendo to Lord Krishna's statement, "Forget the fruit, you have no right to it." Ours is a gentler way. Forget the action itself. Because, it is human logic that if I do something, I am entitled to the result of it. But then my Master said, "Well, if I don't think I am doing it, either way the coin may fall, the result is His. If the result is His, I cannot be blamed for it. I don't need the praise, I don't need the blame. You keep both."

I remember once he advised my wife about some problem she had. He said, "Either give up everything to the Master or you keep everything. Don't give him all your disease, and your sickness, and humiliations and your annoyances and your petty miseries, and keep all the good for you." Give him everything or keep everything. Here there is no cutting the cake into two and sharing it. So you see, this is the whole cake, and it must be given whole to him. This is the idea of

surrender. And the benefit is, when we don't feel we are doing something, we cannot be held responsible for what we have neither done nor not done.

The third step came when I found that—in fact, this came when I took over, in some sense, my Master's work. It is an arrogance to say that I took over anything, because I took over nothing. What I took over is perhaps a responsibility in the earthly sense to conduct the affairs of the Mission. The spiritual work—who conducts it? Who is the conductor? Who is the conducted? It is ridiculous to talk of all this nonsense. And I rather pity the people who are thinking that they are Presidents and Secretaries and whatnot , either in this camp or in our brotherly camp on the other side of the fence. Because, as Lord Krishna says in one place when they talk of the impending war, "This is family business, leave it to them.. They are after all brothers, cousins, uncles, aunts, what have you!"

This happened after I started, in a sense, with a shameful experience, the first sitting I had to give after Babuji Maharaj's *mahasamadhi.* I was assailed by doubt whether there would be transmission or not. Now, you see, it is my failure. In a moment of crisis it is tantamount to St. Peter's denial of Christ. "Before the cock crows twice thou shalt deny me thrice," Christ predicted. He forecast it, and Peter lived that prophecy out. I lived it out in silent shame. Peter's shame was public, mine was silent. The very first sitting I had to give after my Babuji's *mahasamadhi,* when I closed my eyes and sat, I had a moment of enormous doubt, frustration. Will there be transmission now or not? Which meant that, for a moment, I also felt that Babuji had died. Now this is a confession. My own weakness, my sense of misunderstanding of the Master, His

eternality, His omnipresence, everything. It was a denial of the truth in that moment of frustration, of sorrow, of separation, perhaps of anger that he had put me in a situation which I was not ready to accept. It was not of my seeking. I mean, every son has this problem. When he comes of age and he is expected to do things for his father, he says, "Why? I didn't choose this life. Why was I born?" But then that is nature. Every son knows this, every daughter knows this. I mean, every created being knows this. Who wanted to be here? Not the rich American in America, not the poor Indian in India, not the middling in Europe. None of us would come here, given the choice. Which means that we don't want this earthly existence at all, with some native intelligence which is inside us. But yet we fall into the trap of material existence and pretend we are here by our own volition. We want it, we even want it to continue beyond this existence.

Now, after I had regained my confidence, after that initial momentary loss of faith, I found the transmission was even more than ever before in my Master's life. And Babuji, as it were, said, "My son! I am still with you, don't worry about it. I am never gone. Perhaps you may go but I cannot go." My faith was re-established. But it was natural, in a sense, though it may have been shameful. It may have been anything else, but it was natural, too. If I did not have it at that moment, that temporary lapse of faith, I would not have been human.

Now in Sahaj Marg, we don't have any divinity playing its role here. There are no *Avatar Purushas* in Sahaj Marg. There are human beings who are prepared by the Master to carry the torch. We are torch bearers. We don't light the torch. We take the torch and hand it

over to the next person. In this process from 1983, more and more was going on, of which I was left a wonder-struck observer. *Ashcharyavat Pashyati*—I could not explain even to myself how things were happening, except when I used to read the last chapter of *Reality at Dawn*, 'My Vision', and then I found what was happening was what had already been written about by my Master twenty-five or thirty years ago. People should do well to remember that Babuji Maharaj had forecast on several occasions that communism will finish by 1990. Well, 1990 is not very far away and communism is finished, more or less. It all began with one man. You may say Gorbachev; I say my Master. Because my Master planned, Gorbachev executes. My Master planned, communist Czechoslovakia renounces communism. Hungary will follow suit, Bulgaria will follow suit, Romania will follow suit, even China will have to follow suit in one time or the other, because that is the unfolding of the divine plan.

Now, as Sanjay of the Mahabharat was given divine eyes by Lord Krishna to see the battle, and to report to Dhritrashtra, I believe we are in some measure given some vision like that to see the master plan of the Master unfolding, and to take some joy in it. "Yes, this is working according to His plan."

So when we go around and do these things that we are mundanely doing—buying land, making ashrams, creating more centres—yesterday, I was told of, or I was telling someone, that since Babuji's *mahasamadhi*, there were four hundred and ten new preceptors. It is the growth. One cannot take any claim for it. A plant cannot take credit that, from its flowers, five hundred seeds are broadcast into the air, and five hundred new plants have come up. It does not know anything about

it. The growth of the Mission must be as natural as that. Seeds are thrown up into the air. Some are carried forth by the winds, some are like you get in the parable of the Sower, and they come up. Whose work is it? Can the seed say, "I fell here and therefore this tree has come up!"? Can its parent plant say, "I threw the seed, therefore it has come up."? Can the seed which made this plant of the parent say, "Because of me, you fool, you are here and your seeds are here!"? Nature laughs and says, "It is all because of Me."

So the true doer is always He, who is above. People on Earth, whoever they may be, even the so-called Masters of this Earth, have no right to say that they did anything. And I am happy to say that, in the Sahaj Marg tradition, this egoism, egocentrism, has not existed. May God permit that it shall never exist in our successors.

If they have the real vision to see it, they will find that things happen. We see that they are happening. We are immensely grateful to the divinity which makes these things happen. We are immensely grateful to that divinity to help us to see that these things are happening, to understand the processes of Nature; how they work. And in that process we develop, not the artificial humility of the mere Brahmins, but the inner humility of the self which, seeing the work of the Greater Self, says, "Lord! Take me also to your holy feet. Merge me into Yourself. This is the purpose of my existence. This is the purpose of your existence. The difference between you and me is, you are Eternal. I am for the moment here, in my own misery, in a jail which I have created for myself. You have given me some vision to see the magnificence, the magnitude of your

work. Please permit me to become part of you, so that I don't have to be even an observer in the future."

I hope the day will dawn where all of us can achieve that state by His Grace, by His Blessings, by His mercy

Thank you.

# Character Formation

This is the modern age of take-overs. If you allow me to take over one function, I may take over something else also. So, we are speaking again and again about the Ashram. I think it is time to speak about our duties and responsibilities. Generally, it is not a very palatable subject.

It is always nice to expect from others that things should be done for us. But I keep recollecting the old advice, "Do unto others as you would be done by." Secondly, "Charity begins at home." I think the second one is even more important. Do unto others as you would be done by, and charity begins at home. I think these two precepts are fundamental to our character formation. There is a general widespread misunderstanding that a good character means abstaining from drinking, smoking, womanising—the three cardinal events. This is a very superficial understanding of character.

If you come down to these precepts, that do unto others as you would be done by, we begin to behave towards others as we would like them to behave with us. We will not hit a man below the belt because we don't want to be hit below the belt ourselves. We will not rob the pocket of another because we would not like our pocket to be picked. We would not call others names because we don't want to be called names ourselves. It teaches us in a more subtle way than just by giving instructions: Always tell the truth. Why?

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Talk on the evening of the Inaugural Day of the Ashram site at Manapakkam, on the 10th December, 1989

Today this is one of the questions asked again and again in a materialistic society. "Why should I tell the truth? Why should I be honest? When it costs me my living, when I cannot earn an honest pie, when all the people who are misbehaving with the laws are making a lot of money, do you mean to say that I should live in poverty?" Not at all. You see, this is a fundamental misunderstanding, that honesty means penury. Honesty should not be penury. Truth should not mean suffering. I don't think so, and unfortunately, we have these classic examples from our *itihasas* [epics] and *puranas* [mythology], of Harishchandra, who told truth and had to suffer and things like this, you know. Exaggerated versions, which make us afraid of telling the truth. We don't have to become Harishchandras to tell the truth. That Harishchandra had to suffer by telling the truth was his samskara. That we can tell the truth in our own way without having to suffer the indignities and suffering that he had, we should test in our life. Because by telling lies we have suffered a lot.

We may not have suffered in a openly visible way.. but when you tell a lie you know how much you suffer inside. Psychological suffering is worse. And you cannot sleep after that, lest your lies be found out. You see, we suffer after we tell the lies. But when we tell the lies we think we are very clever. That we have been clever enough to fool somebody else, to get away with it, as we say. But if you stick to the truth, and the truth is, that this is what I have to say and this I have to say, the consequences will not change. It is an unfortunate mix-up in our thinking that we suffer more by telling the truth than by telling the lie. Have you tried both before you are able to arrive at this conclusion? I dare say, not. Because if you have tried both, they would be in

different situations. You cannot tell a lie and a truth in the same court. For instance, you tell the judge yes and then you say no.

So you see, we must have the courage to test. That's why I think Mahatma Gandhi gave that famous book his title, *My Experiments with Truth*. He should have gone one step further. Had he lived longer, perhaps, he would have said, *My Conclusions with the Truth, My Faith in the Truth, The Truth of Truth*. Step by step. This great *satyam vada* business, it is instinctively, I think, something which bars our ability to tell the truth. Because every time you tell the child, "Tell the truth," it wants to know what is untruth. We should be natural.

Sahaj Marg does not say this extreme or that extreme. One thing I like very much about my Master's teachings is that we have no concepts of vice and virtue, truth and untruth, *satya* and *asatya* [truth and untruth]. Natural. What is your name? Parthasarathi. It cannot be anything else. To say that I am telling the truth when I tell my name is not right. If I say I am John, that would be untruth. But when I say, "I am Parthasarathi," there is no truth behind it. It is what is right. That is what I am.

So I don't think the truth and untruth are opposed in a particularly mystifying manner. Whereas, reality is something else. Therefore, we speak more and more of reality. But to reach that level of Reality, we have to transcend these opposites, which is referred to in the Gita by Lord Krishna: Overcome the *dwandwas* [dualities] of existence. I believe it also means overcoming these concepts of good and bad, even truth and untruth. *Satya,* in that sense, perhaps does not

mean the truth as we understand it. It means reality to me, and reality is reality, you see.

"Are you the murderer in this court?"
"Yes."
"Oh! He is a good man. He is telling the truth!"

It is no longer the truth. It is the reality. So we have to understand some of these things. But before we can come to that level of understanding, it is necessary to pass through this jungle, this abyss of opposed existence, existential values, to develop the power to discriminate which is which, and then you get the ability to transcend. Unless you are on the plain and there is a mountain before you, how can you climb? "No, no, everything is plain." After you have climbed very high, yes, everything is plain. If you are thirty thousand kilometres above the earth, everything looks level and it is a nice round bit of terrestrial matter. You won't see mountains from there. If you go even more it would be a speck. Then where are the mountains. Where are the hills, where are the valleys, where are the rivers?

When you are too close to things, you see the opposition between the things. When you get farther and farther away from them, you see the oneness of things. When you get very far away you don't see it at all, because now it is only a speck of matter out in space. So, you see, it is our closeness to things that makes us conscious of good and evil, beauty and ugliness, right and wrong. We have to learn to move behind, away, from existence itself while living in it.

So the way, again I repeat, is to start by character formation. Treat the other man as yourself. "Do unto others as you would be done by," only means—if he

were you and you have to deal with him, how would you deal with him?

Then there is no more any selfishness, no self-centredness. So I think some of these precepts, we should try to understand and go ahead with courage, that Nature cannot punish us for doing what is right, what is real. Those who are afraid of telling the truth, because lies alone seem to prevail today, they are in a false atmosphere of misunderstanding. They have never spoken the truth. Therefore, they are afraid of speaking the truth. It is like a man, who has never gone into the dark, is afraid of the dark. One who has never swam in the ocean is afraid of the ocean. We are always afraid of the things we have not done. It does not mean that we are not afraid of things that we have done. Because now that fear is real.

Suppose I have gone into the jungle and met a tiger and it has bitten my hand. Now there is a legitimate fear of a tiger—it can be there, it can bite me, I can suffer. But for one who has never gone into a jungle, who never faced a tiger, not even, perhaps, seen a tiger in a zoo, what is the fear of the tiger that he has? So you see, of fear also there are two categories: real fears and ephemeral or illusory fears. Similarly we have ideas of pleasure:

"Oh! How wonderful it would be if I could sit in a Caddilac."
"Yes, but how is Caddilac different from Ambassador?"
"No, no, how do you know?"
"Have you sat in a car?"
"No, not at all. I only know cycle rickshaws."
"Then why do you imagine that a Caddilac is superior to an Ambassador when you have never sat in a car?"

So you see, we have fantasies of pleasures and pains, fantasies of suffering. Most of our existence is whiled away in fantasies. Spirituality says, "Come back to Reality." There is no harm in having fears, provided they are real fears. Are your pleasures real? No. Only imaginary. From books— vicarious nonsense! James Bond did this, Casanova did that. How do you know you would perform as well as Casanova, if you were Casanova?

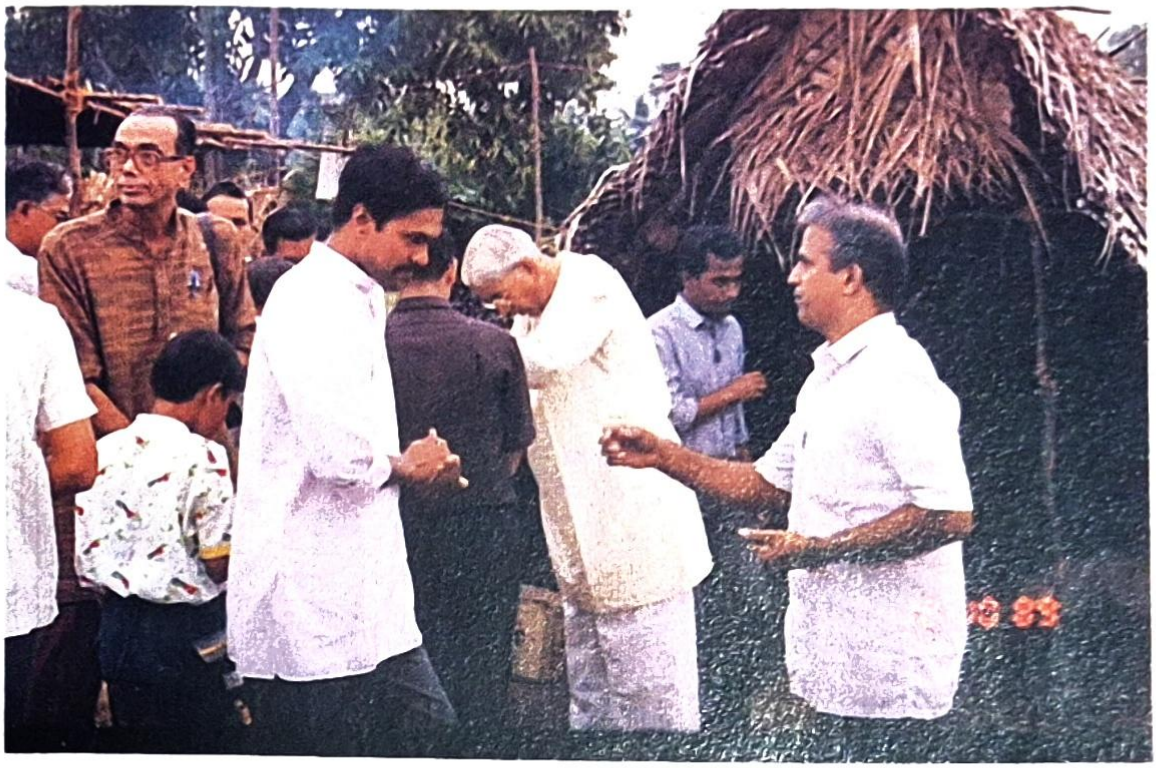
That is why spirituality has to be a practical path. We have to do and feel. Now when we feel, that is real. Otherwise it is imaginary, it is emotional, and we are living in a world of our own creation. Therefore, Babuji Maharaj, our Master, rightly said, "Destroy your creation, His creation comes into existence." But again, we have to go back to this question of character formation, because it is the way to the reality of experience and the experience of reality. You cannot do it as long as you are in this world of your own creation. When we tell lies and we build an empire out of those lies, it is a false existence. One prick of needle on the bubble and the bubble collapses. And we are left in the dark, in the misery of a collapsed existence, all our dreams shattered. But they are only dreams! They were never anything else. Such an empire could not exist. That you manage to keep it up in the air so long, like a juggler with his cups showed a temporary mastery of situations. But the laws of gravity, after all, cannot be defeated, unless you move away from the gravitational influence—which means going away from, as I said before. So that is why our Masters, Lalaji Maharaj, Babuji Maharaj have so much emphasised on character formation. The beginning, the first step, I would say, is

to treat others as if they were you. Love them as much as you love yourself.

Love first. One who cannot love himself, cannot love others. This is not a joke, it is the truth. All those who talk here about the inability to love the Master, why love a Master, love a wife, love a husband, anything? Love is love. The object may change. One who cannot love something cannot love anything else, precisely because they have not love for the self. Like charity begins at home, be charitable to yourself, be compassionate to yourself. Can you forgive yourself for a mistake that you have made, or are you castigating yourself, chastising yourself, feeling miserable about it, going to the temples, howling out your misery to the Lords of stone, bronze and copper. Or are you able to say, "Forget it. You are after all a human being. How dare you think that you are beyond the mistakes?" Are you so perfect that you can say, "I will never make mistake?"

One of the last letters of my Master to me says, "I have committed many mistakes, mistakes and mistakes and they are howling in their own place...," or something like that. Even the Master makes mistakes! Why not? What is a mistake? What is it that we are so afraid of? What is it that is so hurtful to our dignity or our ego or our pride, that we cannot commit mistakes? Another proverb says, "Failure is the stepping stone to success." He who has never failed has never been successful. Therefore, the successes are transient, for the moment. But if they have failed and failed and then succeeded, that is the reality of success.

Therefore, I think in the Christian tradition, you have this famous statement:."Ye, though I have walked through the valley of the shadow of death, I fear no



Land dedication - Manapakkam Ashram, 1989

evil, for thy rod and thy staff, they comfort me." So one who is afraid of mistakes will never do anything; one who is afraid of the truth will never say anything; one who is afraid of love can love nothing; not the Master, not his wife, not his brother, not his sister—because he cannot love himself. So, if you say in the Divine Realm everything begins with the Self, I dare say that in the human realm also it begins with the self. If I cannot forgive myself, I cannot forgive anybody else.

Therefore in meditation, we turn our attention inwards, look into ourselves, try to put up with our grossness, put up with all our meanness and the dirt that is enclosed within us—our own inheritance from our own past, what I have given to myself. It is an inheritance of the self to the self. My creation! Where else it can be but with me? Now this takes a tremendous lot of courage, because many abhyasis shudder to look inside themselves. And when they see what they see, many of them stop meditation. They are afraid to continue. My files are full of lettersexpressing horror, nausea, abhorrence of the self, when it is first exposed to the Self. But we have to overcome, because this **is** 'me'. Now, if I am able to look at myself as a doctor would look at himself and say, "Yes, this is the disease," and take remedial steps, the first courage comes. "So what? Is anybody free of grossness?" Then this again my Master taught. He said, "I have so much grossness, that if somebody could see it, they would run away in fear." Because he has no time to sit and do the cleaning for himself and it was not his grossness. But it does not matter whose grossness, you see. When our street is smelly with offal and urine, does it matter that my house has *agarbatti* [incense stick] inside? The

whole place stinks. We cannot say, "No, no, that is the stink of the street."

This ability to look inside, to tolerate ourselves until we can support ourselves, see ourselves in a different way, this is also a part of the problem of the path. Otherwise, we will run away. Which means we must have the ability to see ourselves as we are, and not to hate it, not revile it, or to be proud of it and say, "Yes, that is another facet," you see. Subject yourself to cleaning. Remove all these things and then make of yourself what you have to make. So, the primary need is, you have to be charitable to yourself. You have to judge yourself without either condemning yourself or liberating yourself from your past. That, He does, you see. That is why, again in the Christian tradition, there is a famous statement: "Vengeance is mine," says the Lord. We have no right to be vengeful. We have no right to seek revenge. We have no right even to reward others. Reward and punishment are given by Him. We work. But do you mean to say we have no reward? When you look into yourself as a chastened person, as a cleaned person, a purified person, reality emerging from within, are you not seeing something glorious which was never existing there before, for thousands and millions of years? Now comes the brilliant spiritual vision of your transformed Self, visible to yourself. Now you see you have three selves. The present self, looking into the self, as it is, and again the same present self looking into the inner self, again as it is, but the two 'as it is' are so different, thanks to the Master's cleaning, his generosity, his mercy. But in between these two, myself as it is and my Self as it is, if I am not able to support what I see and accept that it is me, and not feel reviled, repulsed, we shall fail.

Therefore, our characters have to be strengthened progressively to go on deeper and deeper. All this tradition of the *amruta manthan* of the, you know, the *kshira sagar*, so many things come out of it, including the famous poison, and they had to tolerate it. It is not as if there was some ocean of milk and they were churning it with Vasuki and Mount Meru. It is our heart. We have to churn it. This the Master does for us with his cleaning. With his spiritual love for us, mercy for us, and we have to be able to tolerate everything that comes. But not like we do the cleaning in the home, you see. People want to throw away all the rubbish, but when everything is put up, every member of the house comes and collects back something, saying, "This is necessary, this is necessary. I cannot afford to throw it away," and half of the rubbish goes back into the house all over again.

Now this is what happens to us when, in our cleaning, we hold on to tendencies, we hold on to things which we think are good or nice or beautiful or so many things. The cleaning becomes ineffective or only partially effective. Therefore our progress is delayed. When the time for the cleaning comes and when things have to go out, they must be thrown out—wholeheartedly! No pleasure, no sorrow, only the consciousness that this has to go. I have held on to it for so long, pain or pleasure, it has been mine for so long. It is no longer mine. Finish!

So you see, to have this, it is also renunciation of pain in one way. Because in modern medicine you have so much of addiction to pain. Psychotics, neurotics, you know, people who are sometimes even imaginarily ill, but very real in the suffering. They have no basis for suffering. The hospitals and clinics of doctors,

especially in the West, are full of such, what do you call it, mentally induced sickness, psychosomatics. It is, to them, a real thing. Other people laugh. "What is it? There are no symptoms, everything is clean. So go home." But the patient is suffering.

They treat the suffering for which they know the cause in a superficial, physical, organic way. The spiritual life teaches us to deal with the diseases, pains, frustrations caused by an inner way, by samskara, by impression formation. So they (the doctors) deal with cause and effect in life; we deal with the residues of cause and effects. They deal with the feet and sand; we deal with the footprints, the impressions which are left behind. They deal with the river and water; Master says, here you must remove the river altogether and even the bed must be washed away. If the bed remains, next time water begins to flow, it will flow on the same bed. The rivulet will be formed again.

So you see, we go on one side, below cause and effect and on another side, above cause and effect. It is as if two arms or two hands are supporting, one hand below, one hand above, a classical illustration of how the two hands of the Divine or the Master support us, enclosed in between, protecting us, cherishing us. We cannot fall, we cannot escape. For me, it is a very sweet symbolism. That I neither have the freedom to fall nor to rise. Because if I have the freedom to rise, I must have the freedom to fall. I don't want either. Let me fall or rise at His wish. Let my progress be what He wishes it to be. If He says stay here, I stay here. He knows best. If He says go down and look after the people there, we must be willing to come down. If there is a temptation for the *swarga* [heaven] and we should say, "No, no, Lord. I am happy here. Why do you want to

send me to *bhooloka*[earth]," our spiritual life is not worth the salt we put into it.

That is why I have often repeated, "Don't have this fallacious idea that there are regions in spirituality." Yes. They exist. Babuji has spoken of it. They must be there. But what have we to do with it? I would rather be like the baby which is happy with its mother. Wherever the mother may be, the mother may be in a palace, in a cottage, or in a hut. You leave the baby alone in the palace, and the mother in the hut—the baby is not going to be happy. If it is in its mother's lap, it is happy. We must be in the lap of the Master. If He is in hell, for some reason of his own, let us be there with Him. If He is in heaven, for some reason of His, let us be there with Him. For Him, hell and heaven are two apartments of his magnificent home. If there are other apartments of which we know nothing, let us see Him go into them and see it with Him, knowing that the Reality is the Master. So, this is what I have to say in conclusion.

# Inaugural Address at SMRI Training Course

Dear Sisters and Brothers,

I was telling Narayana that I was nervous before I came. I have always been nervous before such audiences. I used to think that sometimes, when you are talking to children, you may not be nervous, but I have spoken to children and I was nervous. I thought if I was speaking to illiterate people, I should not be nervous, but there also I was nervous. I thought it was justified I should be nervous when talking before an assembly of professors, and there also I was nervous. So I was nervous everywhere, at all times.

Eventually, I had to ask my Master, "Why this nervousness?" He patted me on the back and said, "I am glad you have it. Because it shows that you are concerned with what you have got to say, how you are going to say it, and whether that will benefit those who hear it. It is basically out of a concern for the welfare of others that your nervousness comes. It is, therefore, to be accepted as something necessary."

So nervousness *per se* is not bad. But he also cautioned me, "When you come to the microphone, leave your nervousness behind." This took some time to accept or to achieve. And when I asked him the second question, "Babuji, why am I not able to leave the nervousness behind when I come to the microphone?", he said, "That is bad. Because now it shows the concern for yourself about your performance, which means your ego has to be left behind when you come." So, two

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Talk delivered to the participants of the SMRI Training Course at Hyderabad on 23rd December, 1989

things we have to leave behind. A genuine concern, which creates a nervousness in us for what we have to say for the benefit of others—whether it will be useful to them—which must stop at the moment we begin to talk, and the other sort of nervousness shows the concern for the self, for my performance, for what you will think of me, which is egoistic. That also has to go. So this refined nervousness is something we should try to, not retain as a conscious thing, but cultivate as something which helps us to produce the best for our consumption. This is just by way of explanation.

Babuji himself was always nervous. I remember an amusing incident in Allahabad. I had accompanied Dr. Varadachari there. We had two consecutive days of meetings on the lawns of No.3, Sapru Road in Justice Chaturvedi's house, and Babuji was sitting there, with Dr. Varadachari on one side and Justice Chaturvedi on the other, and all the advanced people of Sahaj Marg as an audience, like this, in front on the lawn. And the District Judge came, one of the district judges. Then Babuji stood up. Varadachari told me in Tamil, "This man will never forget that he was a clerk in the judiciary of Uttar Pradesh court. His respect for the judge is something he cannot overcome." I took the liberty of talking to Master about this after the meeting. I said, "This is what you did and this is what Doctor Saheb said. What do you have to say about it?", because I was always inquisitive. Babuji said, "I don't respect the person. I respect the values he should represent of justice."

He did not get up for a particular judge, he got up out of the respect for the principle of justice that is supposed to reside in a judge: One who judges without judging. This is an important principle we have to

remember. I have always been somewhat puzzled by the Christian dictum, "Judge not, that you be not judged." I think it was, in a sense, right, in a sense, wrong. And when you think of the requirement of the judges, that they judge, that they pass judgement without involvement—the moment they get involved with this side or that side of the case, with the petitioners, with the defendants, it is a biased judgement. That is why justice is represented by the blind lady with a scale in her hand. Blind because, we must not see with these eyes. That is why the judicial system is not very happy about evidence, even collected at first hand, because we suffer from sensory limitations, we suffer from bias. It is very difficult to get the right evidence of anything, even when there are a hundred people around. Nevertheless, we have to judge, but not I judging you, but as the principle of justice, deciding upon the conduct of a particular person. Because people often ask, "Sir, the preceptor said such and such thing. How is he qualified to judge?" It is not a qualification. Judgement is never a qualification.

In the West, they are often accepting everything, from all levels of existence, at various standards of performance, because they don't want to criticise. "No, no, how can I criticise? I do not know enough to criticise." I am always reminding them that you need not be a musician yourself before you can be a critic of music. Otherwise, all music critics would be musicians, and then they won't be able to criticise, because they would think they are the best and all the rest is not so good. So you see, this is the problem in education: what is taught, who is teaching, who is learning.

Babuji Maharaj was always telling me that he was very reserved on this matter. I know, for ages now, ever since I joined the Mission, I have heard Dr. K.C. Varadachari telling the need for the training; I have heard sister Kasturi telling him, I heard my father telling him. I have heard practically everybody telling him that, "Babuji Maharaj, there should be a system of training for the abhyasis; more, there should be a training for the preceptors. Now, you just do something with them for three days or four days and you say, 'I grant you permission,' and issue a certificate and they are thrown into the water to learn to swim, literally as if you teach about swimming in a class like this on a dry land and push the fellow into water and say, 'Now you swim.'"

I am saying this because, theoretically, education can never teach you what practical education can. I use the word 'never' out of experience. There are people who will say, "Yes, upto a point." It is not upto a point. No theory can substitute for practical knowledge. Whereas practical knowledge, if acquired through regulated, systematic dedicated practise will give you all the theoretical knowledge that you need about it. Essentially, that is the basis of research.

You learn by doing, and then the others do by learning what you have done, and try to duplicate the results that you have achieved. But think of the founders of knowledge. They had no textbooks. They had no guidelines. They had no instrumentation. They had no apparatus. They created it as they went along.

The essential thing in learning is to keep moving. If you are stagnant at one point, you can learn nothing. Perhaps you can learn that you are stagnating. Even for that, you should have ability to look inside yourself,

and see that you are stagnating. What is it that has kept me here static, earthbound, while the train is moving? Why am I here? Then, perhaps you may realise that you are no longer inside the train but outside, drinking coffee, eating samosa. Then, if the train is still there, and if you have ability to run and, more importantly, to leave your uneaten samosa and undrunk tea or coffee at the counter and run, you may still catch the train. It depends on you. Now, the train cannot stop for passengers. It is an important concept that you must understand that, notwithstanding the mercy of the Master, His graciousness, His love for us, the train cannot stop. Your own brother-in-law may be driving the train, he can blow the born twice for you and say, "Come on, get in, I am about to move," but he cannot stop. Your own husband cannot stop the train if he is the Engine Driver. So if you want to be in the train and move with it, you must make sure you don't get out of the train and get left behind. This is the first requirement.

Narayana was telling you, while talking about the other systems of the past, that many people cling to the past. Is not the past good? Were our forefathers foolish? Were your *rishis* who wrote so many things not as capable as your Master? I mean, these are stupid questions, foolish questions, questions arising out of ignorance. You may answer and say all questions arise out of ignorance. Sure. But they arise out of an eagerness to know the truth. When you ask a question arising out of ignorance, to hold on to your ignorant state, that is no more a question. It is stupid. It is a waste of time. People who ask such questions are those who do not want to relegate the past to the past. You want to hold on to it and seek some futile justification

for being there. It doesn't matter whether you are a Christian, Buddhist, Hindu, Mohammedan; it is true of all. Each one wants to hold on to his past.

Ancestor worship is the same thing—the idea that my father was greater than me, his father was greater than him. Well, as a respectful son or respectful grandson, the idea that they were good people is better than that they were great people. Greatness is always questionable. Goodness is identifiable. Who is great? Greatness is based on achievement or position or power, things like that. Goodness is an innate quality. I would rather be considered a good man than a great man. Even wise persons, if they are not good, what is the use? That is why, when we talk of the 'truth', we say speak the truth in such a manner that it does not hurt—*satyam bruyat, priyam bruyat.* It is not proper to hurt other people with the truth and say, "What I am saying is the truth. It doesn't matter if you are hurt." We have no right to hurt other people. And in the process of education, this is very difficult to achieve: That the teacher does not feel that he is teaching, and therefore isolates himself from those whom he is trying to bring up on the level of evolution. Because hurting brings down the *purdah* and a barrier is created that you (the teacher) are on one side and he (the student) is on the other side, and it is worse than the Iron Curtain. Iron curtains can fall in a moment; ideological curtains take much more time to destroy.

So we have to teach with what is called humility, but humility again is a much misunderstood thing, you see.In India, humility is external. If you bow low enough and use the right Urdu words, you are humble. I mean, each language has its own jargon of so-called humility. But my Master always used to say, beware of

the external humilities. Beware of the man who bows too low before you, beware of the person who is always trying to flatter you with sweet and fanciful phrases, because they are after something and it is not you. If it was you they wanted, they would come to you with love. If it is what you have they want, they come to you with flattery, with praise, all these things. I mean, the rules for being a wise person are so simple, so easily acceptable, so easily practical. But here again it is our foolish ego that makes us lose the way and the teacher has to be taught.

You see, we have this invertendo that the student becomes the teacher and the teacher becomes the student, though each pretends he is the opposite of what he is. So you see the need, to leave the ego behind, preferably at home, or the higher need, paramount need, to destroy it forever, and retain only that small modicum of egoism which is necessary to keep us alive, must be recognised.

There is nothing shameful in being taught; there is nothing noble in being able to teach. It is as natural as the sun's rays coming to us from the sun, warming us, blessing us with its magnanimity and making vegetation possible, making agriculture possible, making the winds blow, the rain rain. It is a natural thing. I don't think the sun can ever be arrogant to say that, without me, the solar system cannot exist. It exists, and in its existence we derive what we have to derive. To think that the sun is doing something, is the greatest ignorance that we participate in. And if it starts looking like that, I dare say the sun would stop shining.

So, the sign of a good person, or one who can teach you something is, is he natural in what he is doing, or

he is playing a role? Is he adopting a posture? Is he a teacher now, or is he telling us something he knows? I have been fascinated by fruits, not to eat, because I don't eat much fruit, but when I think of the enormously different ways in which nature provides for the seed of a plant or a tree to fall and to germinate again, and to realise that the fruit is one way of achieving this. Those of you who have *neem* trees in their houses know that when the *neem* fruit is ripe, the crows eat them. The seed goes into the crow and eventually comes out and where it falls you have another *neem* plant. The fruit is not meant to be eaten for taste or the pleasure. Nature did not design it that way. It is one of the ways by which nature assures the propagation of that particular avenue of life.

In the jungle, there are no people to eat the fruits. They ripen, the pulp becomes slushy, they fall, the squashy pulp disintegrates, the seed penetrates into the earth, and you have another plant. It is fruit for us. But for nature, it is a vessel to transmit the essence of the tree to the next, which shall be another tree. The essence is the seed within the fruit. Now-a-days, you talk of orange juice essence, apple juice essence. That is humanisation of a natural process, a selfish humanisation for us to enjoy the fruits of nature, as we say. The real purpose is for the seed to be planted by a natural process, whether through the medium of crows and animals and human beings, or in some other mysterious way, by the force of the wind, so that the continuity of the chain of existence is maintained unbroken.

It is in this tradition that the Hindu couple pines for the *seemantha putra*. Not that we love our children so much that we cannot live without them—then an

element of egoism is attached. That is the materialistic interpretation. But it is to continue that line of life which began with our progenitors in the past, eons before, the great *rishis*, the great souls of the past, whose blood still flows in us, whose genes or chromosomes are still in us, that that line should not vanish forever. Therefore, it is a duty to have a son. If you view it in that spirit, then you know the *shanti muhurta*, as you call it, the union of the male and the female, becomes an act of sacredness, not for fulfilment of lust, of love; it is a sacred thing to preserve the line unbroken. That for which nature designed two sexes is fulfilled. But when we pervert this idea, it then becomes lusty and sexually oriented for pleasure seeking; it is a sin.

So, education is like the seed of the mango or the *neem*, transmitting the essence of what we have received through ourselves, after digesting it, transmuting it in a certain way—not changing it, but transmuting it. You see, the transmutation is different from change. Change, you do by external chiselling and sculpturing. But true knowledge comes out of one who has received that knowledge, digested it, and gives forth anew, afresh. You cannot keep the same mango for a thousand years and say, "This is the fruit of the Master. Keep it preserved." It will rot. Even the seed will rot. This is what the Egyptians did with their mummies, with their pharaohs. The Egyptian museum in Cairo stinks. What else can it do? They did not transmit the essence. They did not transmit the spirit. They are trying to preserve the original physicality of their teaching, like you preserve the Bible, you preserve the Koran, you preserve the Gita, but it

doesn't do anything for us. Why? Because we haven't taken the essence and passed it on.

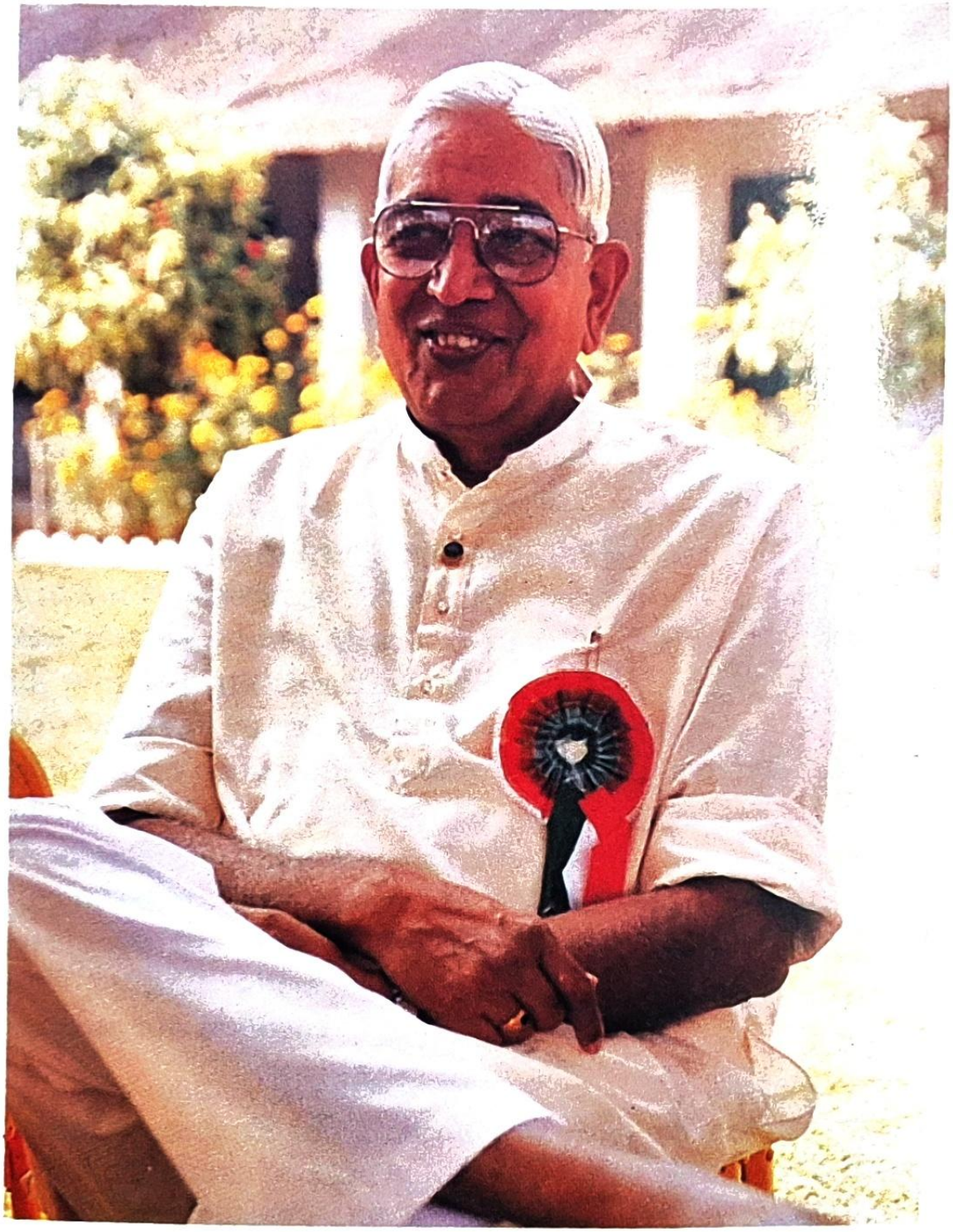
So education is not to teach. Education means the transmission of that wealth, of that inexpressible wealth of the past, which our Master has taken in totality into himself from his Master, digested it, and is giving the essence, not as the excreta of the human system, which may perhaps fertilise fields, but as the essence which flows out of this heart to us. Therefore, the uniquely important and, I should say, magnanimous feature of Sahaj Marg is that where other religions give you the refuse of worship, here we get the refuge of spirituality, the spirituality that the takes from His heart, gives it to your heart, and receives you in His heart. So Sahaj Marg is not such a superficially simple thing as we talk about. It is a transmission. Without transmission, Sahaj Marg cannot exist. Because it is the unique thing that we have, the essence of the Masters.

Now the past has a definite value. I mean, nothing has an existence without a past and a future. But when we think only of the past and deny the future, we are looking backwards. When we think of only the future, it is nevertheless much wiser to do so, because that is, after all, the direction in which we are going. But if you think of a river which is flowing, it might have started as a rivulet in the Himalayas, but it is being nurtured by so many streams which flow into it, the tributaries. Each one has perhaps a different type of water in it, different mineral content, different soils through which it has flowed, nevertheless the Ganga which emerges out of it is **the** Ganges. It has its past in the tributaries which feed it. But in the physical analogy that I am giving you, there is a danger that there may be a

polluting stream which comes in and pollutes the Ganga itself. In spirituality, this is not permitted because, while the Master accepts everything from the past as a total heritage, a total inheritance, they have to be cleaned out of all the unwanted things. Remove the unwanted things—I am not saying bad or good, because that is a value judgement which we cannot pass—but unnecessary things, impediments to our progress. And the digested essence is given to us.

So please remember this when you talk to others, that in Sahaj Marg there is no denial of anything. On the contrary, there is a universal acceptance of everything. But please remember, there is also something of a refining process. I won't even call it purificatory, because when we talk of purification, there is this odium attached to it, that something is bad, which I am throwing out. Please remember that when you eat your food, you are accepting it in total fashion, and what your system doesn't need is rejected, and not that it is bad. Therefore, it is not the question of bad or good. What I need I retain, what I don't need is excreted out. So you see, the process of refinement is to remove the unwanted things. That's why Babuji said, talking about Sahaj Marg, that unwanted elements are removed.

Nature sends a person periodically to refine the system, to remove the grossness that inevitably comes even to systems. You know, like a ship which is sailing acquires barnacles, and the barnacles have to be removed. If they become too many then the ship has to go to the dry dock. It is a well-known phenomenon. There is nothing wrong in such refinement and any human being who denies the need for such a refinement and says, "It was pure then, why should it



Rev. Master at Calcutta

not be pure now?", is talking nonsense. It is like saying, "Was I not complete as a baby? Did you not love me as a baby? Why should I not remain as a baby?" You know what happens when, God forbid, in any household, there is a child which has grown up to be a human being and is still mentally at the age of three or five or six—it is a tragedy for the family, it is a tragedy for the society in which it is born, it is a cretin. Now I take the liberty of saying, that when we have these old traditions which have become petrified into ritualistic nonsense, they are, in a sense, cretins in our family—things which cannot contribute in any way to our welfare or our growth, but a drag on our existence, causing us sorrow, causing us humiliation.

There is nothing wrong with religions. There is nothing wrong with their teachings. They were necessary at a particular stage in the human evolution, in its development, in its immense development which lies before us. But, like the foundation of the house, they must sink below. They must bear us without being visible, without being known, without being seen. Similarly, the past teachings go progressively to the foundation of human existence, human endeavour. And if we say that, let us have this as superstructure and then where will the houses go? Every archaeologist knows that when they dig, they find civilisation upon civilisation. Levels—they can actually vertically cut through them and see the different civilisations, one on top of the other. I am not talking of fossils. I am talking of human civilisations. If you cut through religions like a piece of cake, you will find the same thing. Now we have accepted the great religions, Buddhism and Jainism, as refined, or what they wanted to do was to refine Hinduism, rid it of its rituals, of its *poojaris*, of

its priest craft, of its corrupt practices and refine it. Where they went wrong, perhaps I have no right to make such a statement, was in creating a new religion instead of refining the thing and staying with it. So you have this proliferation of religions; meaningless proliferation, useless proliferation, in the sense that they don't contribute to our welfare or our development.

So you see, mere bifurcation of systems into one more Mission, one more organisation will not help. Those who want to see Sahaj Marg in its pristine purity, as they say, must clean it from within, not stand outside and destroy the structure. Because otherwise, they are burning down the house in which they were born. Cleaning is always an internal process. We Hindus know, to our cost, that when we made this into a ritual of bathing—every Hindu bathes in the morning whether he is an adulterer, whether he is a *daku* [dacoit], whether he is a priest, and they are all of the same impiety. They may be pure on the outside. External purity has no meaning. It is internal purity that we seek.

Here comes the second great uniqueness of Sahaj Marg: the cleaning system. Transmission makes Sahaj Marg **the** most unique system; it is its uniqueness. Without transmission, Sahaj Marg does not exist and cannot exist. Because it **is** the flow of the eternally living, moving spirit from the Master's heart into the heart of the abhyasis, which gives you the capacity to rise to his level and beyond. Without cleaning, transmission cannot work. Because it has the capacity to make what you are into something bigger. As Babuji put it very pithily, I have remarked on this a hundred thousand times so far, "Transmit to a thief, he will become a perfect thief." So we have this cleaning, which

makes Sahaj Marg a very effective system. Transmission makes the unique system, cleaning makes it the most effective system that exists, perhaps that never existed before, will never exist after, as Babuji used to say.

So, without cleaning and without transmission, what are we doing in Sahaj Marg? People come to me and say, "No no, I am reading the books. I am in constant remembrance of Master." Constant remembrance is after we have become established in meditation, not before. If you are in constant remembrance of the Master and continue to be a thief, perhaps you will become a better thief in that way, too. "No, no, I am thinking of Master, sir, when I am robbing the bank!" So you see, the processes in Sahaj Marg are very very clear.

You have to start in the right way, taking the number of sittings that are necessary to be taken, remembering that three is not the mandatory, it is the minimum—maybe twenty-two sittings, as Babuji had to himself give to one abhyasi. It is for the preceptor to judge. I find, sometimes, abhyasis revolting: "Oh, you give him only three, why are you giving me five?" But if you give him a special sitting, they want one more also. They distinguish between a special sitting and an ordinary sitting. I don't know what is the difference, because all sittings, to me, are special sittings. Because each sitting that I receive from my Master is an additional impulse on my evolutionary journey. So how can be there an ordinary sitting? We are judging from our experience. But please remember that in sittings, there can be a whole spectrum of experiences, from the absolutely rotten experiences to the absolutely blissful experiences, and all are useless for us.

Experience, *per se*, has nothing to do with our evolution. It is the play of the samskara, which as it comes out, impinges on the mind and recreates something of the past. It is like looking at a photograph; no photograph represents the present. It cannot represent the future. It only shows scenes, people as they were in the past, even if it is only five minutes ago. It is already in the past. It is the same with the music. When are we going to live in the present, in the world of reality as it exists now? You hear music as it was played, not as it is being played now. All these inventions of the modern technological Western mind are putting us into the past: canned music, canned vision, television programmes recorded one year ago, played today. Which is the foundation for the future? The past is like the anchor which holds the ship at sea. The ship cannot move. If you stay with the past you are stuck, you are stagnating at one point. It may be nice, it may be pleasurable, there may be happy company around you, but you are stuck. Every ship's captain knows that if he wants to move, he raises the anchor. Here we do away with the anchor. He raises the anchor and keeps it on board the ship, because he has to dock somewhere else, drop anchor again and become static again. But we are not going to stop anywhere, so why do we need an anchor? So here, the Captain says, "Cut the anchor. One burden less." What if there is a storm? Depend on the Captain. What if you are becalmed and then there is no breeze? Depend on the Captain. Where will we stop and how we will stop and when will we stop? Depend on the Captain. Will I reach? A ship without a Captain is also no use. A Captain without a ship is also no use. So, as in any other ship, in the Mission, the Captain is the Master,

and the way, the ultimate, the absolutely efficacious way of achieving our goal here and now is surrender.

See, the whole question of sadhana is to give up certain things. One, discipline—to learn to do things right. The question that often is asked, as Narayana said, and he himself asked Dr. Varadachari is, "Why should we meditate again and again?" Because when we start to meditate, we are not really meditating. It takes a great deal of time and effort to know how to meditate—to really meditate. Perhaps years, in some cases, perhaps never, in some unfortunate cases. My Master has told me several times that most people sit and think they are meditating. Now how can you think that you are meditating? It means you have adopted the external postures necessary for meditation and a nice deerskin *asana*, facing the east, everything, you see, all the paraphernalia. But inside you are seething with thoughts, thoughts of your everyday existence, thoughts of your hopeful attitudes towards your future. "Will I get my promotion? When will my daughter get married? And when will my wife stop nagging me?...," like this eternally, all these things.

I remember once Dr. Varadachari told me if you can go deep into meditation even hardly for a second during this one hour that you are sitting, that is the moment of meditation. And it is enough. One doesn't have to bathe in the river for twenty years, provided one has plunged into it, but if you are just walking through it in ankle deep water, you are never totally clean, even if it be the Ganges. Are you able to plunge?

So, this is the need, and plunging means letting go of your attachment to life itself. Who knows whether you will come out of that water again. If you cannot hold

your breath when you are thirty meters down in the water and you take a gasp, you are dead. So this teaches us the discipline that I must not gasp, even when I cannot live without taking the next breath. Depend on Him.

So surrender is the ultimate, the easiest, if it is able to be practised at the outset. He who can surrender first does not have to do anything more. No *tapasya*. *Tapasya* (austerity) is for those who cannot surrender—*saranagathi*. That is why vaishnava *siddhantha* is so great, because it teaches the value of surrender, the capacity to say, "You are everything, you do everything for me," from the heart, not from the lips. This tradition is what we are tying to nurture here when we speak of surrender. Not an artificial surrender, like writing letters to the Guru and saying "I have become yours, I have surrendered everything to you." And what have you surrendered? If tomorrow your Master says jump off the Kutub Minar, which one of you will be able to do it? It is said of Prahlad that he was able to do it but where is the second example?

So you see, surrender must be tested to the point of death. Are we willing to give up our lives in obedience to his wish? It is easy to obey when he says, "Today don't go to the office. I want you to be here." "Master! I am very happy, I would like to be with you." "Now have some more of this sweet, it is nice." "Yes, Babuji, because you say, I will take two, even though I am a diabetic." This sort of obedience is very easy. Children do this all the time, why not older people? You tell a child anything which it wants to do, it does it most obediently. Try to tell a child to do something which it does not want to do. In that, we are no better than children. In fact, I will say we are all grown up

children. You see, grown up physically, but children yet in our mental evolution. That is why obedience comes to us so difficult.

So sadhana is meant not so much to make us meditate, because Masters can give us what they want to give us without making us undergo the agony of cleaning and sitting, and this and that. Surely, He can do it. I mean, I know from my personal experience that it is done in so many cases: the saint in the Middle East, who at the moment of death, under Lalaji's orders, he was raised three points. He was not even an abhyasi; he was never seen by Babuji, he did not know where he was in the Middle East, he did not know his name, he did not know his caste, his sex, his age. Lalaji says, "Transmit and raise him three points." "Yes," sat down and it was done. Do you mean to say he cannot do it for us?

So it is a paramount way of teaching us to learn to obey. Discipline means obedience. I go on the left side of the road and never cross the road. That is not discipline. That is, you are trying to save your life in the face of the Indian traffic conditions. That you eat good food is not out of obedience. It is out of *swad* [taste], selfishness. That you make money is not because you are obeying the Master. "Babuji said, you make more money so that you can help the Mission later." Rather, I wonder how many people who had made more money have helped the Mission. They keep it for themselves. The honest amongst you or the comparatively honest amongst you come with rupees twenty, rupees fifty, whatever it is. They reserve three zeros (000's) for themselves and give the rest.

I have told you the very amusing story of a man who came with the Rajasthan Lottery ticket to Babuji, and he said, "Babuji, with your blessings I want to buy a ticket. It is rupees ten." He said "*Achha!* What will you get?" "Two crores, if I win. And Babuji, if you bless me and I win, I will give half to the Mission." He quietly got up, thought Babuji had blessed him silently, and went. And when he went to the gate, Babuji looked at me and said, "What sort of fools come to me?" I said, "Why? He has come to you for blessings." He said, "Parthasarathi, if I can bless him to get two crores and get one crore for me, will I not bless myself to get all the two crores?"

This is the tradition I know of in Tamilnadu: they say from the *vinayaka vigraha* you take—it is made out of *gur* [jaggery]. From that itself they tear off a bit and offer it to the Lord. They say in Tamil, *"Pillayarakilli Pillayarukku Naivedyam Vekkarathu"*. "Everything is given to us by the Lord," whom we say is our Master, and we are offering it out of ignorance, out of arrogance, out of pride. Take, this is mine and I am giving it to you. There is also this hidden pleasure, the hidden idea that the Master has received from me. Yes, and we tell others that we are honoured. "I have been honoured, you know, because today He took what I gave." But you are, secretly in your heart, thinking that you have honoured Him with a gift!

Discipline first. Discipline is of several varieties: physical, mental, moral discipline, physical obedience. Sit where you should sit. Sit in the way you should sit. Maintain silence during meditation, in fact, at all times. When it is not necessary to speak, you should be silent. Now, because we are unable to be silent, we speak. Most people who speak today speak because

they don't know how to be silent. That is why we make all the noise, which Babuji put so beautifully and said, we are polluting the atmosphere of God with our *bhajans* [devotional songs and music] and our nonsense from our temples. When you can learn to be silent, you don't need any admonishment to be still, because a still mind makes for a still body.

But we have to start. Sit: we must sit. Sit still: we must be still. If you are able to do this, we are able to still the mind to a certain extent, which is the purpose of meditation. Then comes the question of the mental discipline. Don't think of other things when you are meditating. Am I able to discipline my mind? Then the next step is given. If your mind is straying, bring it gently back to the object of our meditation. You are taught how to do it. "No, no sir, I get too many thoughts." "Yes, why do you allow yourself to get so many thoughts?" A technique is there. When the first disturbing thought came, if you got your mind back to the meditation, I dare say, the second disturbing thought would not come.

Moral discipline follows. Do this; don't do that. The ten maxims of Sahaj Marg. I have often said that in India, this unfortunate concept, that morality is only in the sex life of the individual, is a tragedy in this country. So long as a man has got a *shuddha kaupeena* [clean loin-cloth], you see, they say he is moral even if the *kaupeenam* has only been washed. This is a sad misunderstanding, perpetuated over the centuries, making morality nothing but of the bed. What Vivekananda said of Hinduism, you know, when he said Hinduism has gone into the kitchens of India. I say, the morality of India is left in its bedrooms. That is not a proper understanding of morality. Morality is in

everything that we do. Am I doing what my Master would have done in this situation? It has nothing to do with truth or lies, it has nothing to do with celibacy or non-celibacy, even adultery. Is it what the Master would have done in this circumstance, in this situation? Let me do that. I believe this is to be the test of morality. Not abiding by a set of rules, because rules are given for those who are habitual rule breakers. In a societywhere there are no rule breakers, you don't need rules. You don't need to plaster your walls with admonishments and about things forbidden.

One of the first things I have learnt from my Master is that the Ten Commandments of Christianity only tell what you should not do, whereas the Ten Maxims of Sahaj Marg tell you only what you should do. It is a well-known fact that we often tell our children who go for their examination, "Do not fail." Instead of that, you should say, "Be successful and come." Do not tell a child, "Don't take the wrong road," but tell, "Take the right road."

While I was sitting in meditation, a humorous story of my own creation came into my mind, wherein the illiterate mother told her adolescent child who was going out, let us say from Kumbakonam to Madras, "Always take the right road, my son. So, don't get lost, and write to me when you get there." He interpreted it as the right road and wherever he came to a junction he took the right road and eventually, came back to his house, and the mother said, "I only asked you to write and not come here." "But you told me to keep to the right road always. I have kept the right road and I am here!" So what is the right road?

When I was seeing a TV programme about horse riding, the instructor tells the student the right side of

the horse is the wrong side to mount. You ride. And the student says, "But which is the right side?" Well, the left side is the right side. So there are plays of words which we indulge in to fool ourselves.

"Yes, sir, I am obedient. I always try to tell the truth." Nobody says, "I am telling the truth, sir, you must give us the strength not to tell lies." People come to me with so many questions. "Sir, what to do you know; after all, I am a weak being." Who said you are weak? **You** cannot be weak; your external—yes. If you are that immortal, ever-existent, partaking the divine essence *atman*, even though it is only the little *atman* that is embodied in us, the *jeevatman*, nevertheless it is immortal, it is already everything that He is. How dare we say we are weak, we are ignorant, we are this or that? It is our foolish attraction to the egoistic pleasures and achievements of this world that tends to cut us off from our own inner essential being and indulge in this parody of the existence which we call the material life and pretend we are great, we are wise, we are this and that and the other.

Meditation is designed to communicate, or put you back in communication with this inner Self, to know of its existence, to become acquainted with it more and more progressively, until you realise that It is the thing and not you, and then comes the moment of realisation: Not me but It. This is reality, and that is the moment of revelation. It is the moment of union with the beloved. It is everything. This is also an aspect of surrender, that, so long as you cling to this life, hold on to this life at all costs, —"I must live"—you are giving a reality to this earthly existence, and this existence can never partake of It. It is sure to die.

It is a famous axiom that everything born must die. You have read in the *puranas* that Lord Sri Rama died, Lord Krishna died, everybody died. In that sense, even the great Masters died. What is it that lives beyond? It is stupid to say that it is the teaching. If it is only the teaching, nothing is left behind, because who is going to follow the teaching? Who is going to expound it in the right way? Who is going to make it a living thing for the next generation? Here comes the need for the continuity of the tradition, of one who can teach as the Master taught, if necessary modifying it to suit the requirements of the time, putting it in a language which people can understand.

That is why Sahaj Marg insists upon a tradition of a continuity of a line of Masters. And it is well-known, though many people have conveniently forgotten it, that in one of the earlier issues of the *Sahaj Marg Patrika*, Babuji's article is there, that he made a special prayer, which was granted, that the line of Masters in Sahaj Marg will not end. It will continue, because He is the vital link between the past and the future. The past, as represented by the Master who is now in him, to enable him to teach, to offer, to transmit, and the future, which is yours. It is like the man in the railway stations with the key. The train is going but the old key has to be dropped and the new key accepted, at each station. Without that, the train is not there. He is only a key man, probably paid rupees thirty-two per month; but he is **the** key man in the situation. He may be nothing in himself, but without him we cannot exist. He is like the captain on a ship, whom we never see, perhaps, but if he is not there? Just because I don't see him—"What does it matter? I have never seen him,

whether he is there or not. How is it going to matter?" Well, you may end up in the depths of the sea!

So, these are some of the facts covering the Sahaj Marg tradition and our existence in it as abhyasis. Education is a process, as I told you, of transmitting what the Master has into your heart. It is not necessarily knowledge, because knowledge, after all, is only an accumulation of facts. Of facts we don't need much. What is the most necessary fact? That "I am here." As somebody asked a question to Mark Twain, perhaps, "What was the most important day in your life?" He said, "The day I was born." Obviously! Subsequent important days would not have happened had he not been born.

So you see, that day brings a day of promise—that this soul has reincarnated in a fresh body of its own choosing, based on its evaluation of its karmic past in a past existence, and selected it as the environment for its future evolution. Accept it. "Oh, why was I born? Why am I a *chamar* [belonging to a lower caste]? Why am I a brahmin, why am I this, why am I that?" It is all futile. You **are**. Now go ahead. So the past has to be forgotten there too. In your past life if you were brahmin? Some people have derived immense pleasure from Babuji telling them that in their past life they were Brahmins, too. "See, see, I was a brahmin even in my past life. In this life, of course I am a Brahmin, in the past life, too, I was a Brahmin." So what? If you had done what you should be done as brahmin, then you would not be here as a brahmin again, you see! Why are you here? Because then you didn't do your duty properly, you didn't evolve properly to have escaped from this chain of rebirth. That we are here shows how futilely we have lived the past. It is a

lesson. It has been a mistake, yes. But every failure is a stepping-stone to success. I think that one who makes mistakes, if he can learn the lesson of that mistake, will evolve much faster than one who never makes mistakes. There is an arrogance about people who have never made mistakes. There is an arrogance about people who have never told lies. "Oh, I never told a lie in my life." Oh, is it so? There is an arrogance about those who have been always pure, as they think. It is better to be a little below par in all these things and to evolve, rather than to be above par and stagnate.

So view sickness, human fallibility, human foibles as that modicum of impurity in water which makes it potable, and which makes it drinkable. Nobody can live on distilled water. It makes us charitable towards ourselves, charitable towards others. Yes, you have made a mistake. I, too. But if I can make mistakes and evolve, why not you, too? But remember what Babuji said: never make the same mistakes twice. The sign of a man who has used his mistakes to evolve is that he never repeats the same mistake twice. Whereas the one who makes the same mistake, I mean, the same repeated mistake again and again, is not necessarily a sinner, he is only foolish. He is going round and round in the same chain of mistakes, same mistakes. So you see, at least make a different mistake next time. Yes, because, you know, if you are seeing the same pothole on the road, it means you are on the road in the same place. At least if you had bumped into the next pothole three kilometres away, then you have travelled three kilometres. "Why did you fall into another pothole?"—it is not a crime. Get out of it and move, you see.

Babuji once told me that there are no sins, vices and virtues, in Sahaj Marg. He said, if there is one thing I

would call a sin, it is that when a man falls, and he does not get up again. Children learn to walk only by falling. I don't think children fall after they grow up except through mistakes. You learn to ride a cycle by falling again and again, but you don't stop riding the bicycle because of that. You learn to ride a horse by being thrown off the horse several times. So what? Ultimately you have to master that which throws you off again and again. And if, as we say on our roads, you now keep to the left, where will we end up? Where we started! In a sense, like the boy who kept to the right road all the time.

We have to be, in the Sahaj Marg tradition, like the water of a river, which moves fastest in the middle and at both the sides it is stagnating, going round in small whirlpools, however fast it may be. It may pride itself that it is the fastest whirlpool in the river, but it is a stagnant one. We have seen it in all rivers. A bit of leaf floating around on it, round and round. It is moving but not going anywhere. We don't want to move without going anywhere. We want to move and get somewhere, and that is our Goal.

Remember that the goal for us is fixed in Sahaj Marg. We cannot have our own independent goals. This is a word of caution to those who think they can follow materialistic goals here, and say, "No, no, sir. For the time being, let me aspire this. As for *mukti* [liberation], by your grace, you are sure to give me, because you love us so much. Let me be a millionaire first." He will end up a millionaire but not a *mukta* [liberated soul]. The goal has to be accepted as something which cannot be changed.

The path can change; path must change sometimes. I go on one highway, there is a blockage, there is a riot somewhere in the next town, and I was directed by police and I take the next road available—maybe a little deviant, maybe a few kilometres more, but the wise man accepts it. Sometimes I have heard people arguing with my Master, "Yesterday, you said this, today you are saying this." He said, "Yes, but today this is what you need." When I have high blood pressure, he says, "Reduce the salt." "What is this doctor? One day he says 'take more', one day he says 'take less.'" Well, if you are known to the doctor and trust him, you should do what he says.

Obedience is the ability to do what the Master says. Absolute obedience is when you don't think at all about what he says, but obey. It is that absolute obedience which is reflected progressively in our ability to do our sadhana correctly, do it again and again, without asking questions as to why. Do it perfectly, learn to develop constant remembrance so that we can love the Master. Through that love when it becomes perfect, we surrender, not in a sense of "I surrender to you," but now the drama of the lover, the loved and the beloved ceases to play; there is only the Beloved. This is the stage at which a true *bhakta* [devotee] is supposed to be. He sees only the Lord.

But, as it is said in the Gita, if we see only Krishna everywhere, Narayana everywhere, in a falsely humble way, and say, "Oh! I see Narayana in him," I am only fooling myself. But if I look at him and see Narayana there, not Narayana in Raghavan but Narayana himself, as the truth, as the reality, then I can claim that I see nothing but my Lord. When he speaks, I hear the voice of my Master. Now I hear nothing but the

Master. Otherwise we are falling into this very deep pit of mistakes, that any fool says something and says, after all, that it must be the Master in him which is speaking to us. The criterion for this is: would the Master have said this? When he himself could not have said it, how can he say this through another voice? Would the Master have allowed me to eat this? When he would not have permitted, how can my friend permit it, saying, "It is only the Master in me which is offering this to you." So you see, this is the absolute need to be aware of the presence of the Master inside you, giving you the answers from inside.

Meditation's ultimate object is to put that Presence in your heart, so that now you are free from the Master's physical presence, of his spoken voice, of his recorded voice, of his pictures. He is inside. Now he is my eternal companion, my eternal guide, and He guides me now from within. Now He has become ME, in a sense, capital 'M' and capital 'E'. It is I myself, guiding myself from inside.

So this is the object of our educational process, such as it is at the moment. I must conclude by saying that this present course is an experiment. The need for this course, many people may question, but Babuji himself was aware that it was necessary. For two reasons, he did not undertake such an experiment before. One was, he was afraid of being disobeyed. He said, "What will I do if I have a class and nobody comes to it?" Second was, I don't think he had sufficient trust in people that they would teach it in the adequate way. Today also, it is the same truth that the preceptors, each one has their own way of putting things, which they think is the right thing. "No, no, this is not what Babuji said,

what he really meant to say was this." Well, if he really meant to say something else, he would have said it.

So this is the problem, you see, in education. I am also facing the same problem, as I have been telling Narayana. Yes, we can start something but can we see that it is kept moving? You know, this inertia, a physical principle, applies also to schools, applies to systems, that something which is not given a living impulse from time to time to keep it moving will inevitably stop. Stopping is inevitable, so long as there is no inner moving spirit, like our body stops the moment the soul leaves it at death. You may be the fastest sprinter in the Olympics, but at the moment of death that *shava*, that dead body will not move even one millimetre.

Therefore, you see, we have to depend on a line of Masters, on a line of devoted preceptors, not an inherited line, but a line which is created by the Master himself, like we create our children, in a sense, though the ultimate creator is God. But without the human agency, there would be no human creation. That's why that ancient edict, that the Lord operates through human agencies, as *daivam manusha roopena*, as you say in Sanskrit. It is not that man can never become God, but it is that God can become man to help us, in a form that we can accept, we can learn to love, we can obey, we can interact with. If an elephant were to be a guru, how many of you would sit and listen to it? It is all right to talk of *Gyaan Deva* having made a buffalo recite the Vedas, but how many buffaloes, and who will listen to it? Would other buffaloes ever make any sense of what that one buffalo was saying?

So, we need a source of inspiration, of ultimate wisdom with which we can interact. Therefore this, I should say, pitiable need of the great souls to take human presence here to help us. It is, for them, a pitiable condition. It is like a king, an emperor, going to a prison and staying in the prison for thirty-six days to help the prisoner to evolve! He is in prison with them, in that squalor, in that filth, in that immorality. It is the sacrifice that he makes.

What is the sacrifice that we make? It is of our ego, of our separateness. Remember what I said at the commencement of this talk, that we have to leave our nervousness behind for two reasons, which I told you already, the more important reason being it reflects the concern with the self and its performance—it is the sacrifice of our ego. It is the ultimate sacrifice. It is the only necessary sacrifice, all other sacrifices without it are futile. Even an emperor may give up his kingdom, but if he cannot surrender in this way to the Master, he cannot make it. That's why other saints, so-called saints, cannot accept my Master. They say, "We are already evolved—*Aham brahamasmi.*" How will they come? Because in their arrogant way, in their own egoistic way, they are already there at the pinnacle of human evolution or spiritual evolution. This is the arrogance of knowledge, too, about which K.C. Narayana has already cautioned you—that I know. I have often referred in my talks in the West to that famous principle of *cogito ergo sum*—I think, therefore I am—is a blatant lie and it is stupid. It should be, "I am, therefore I think." If he is not, how could he think? So that is the first arrogance. The ability to think: I had a thought. Who are you to have a thought? It comes from somewhere. You are medium through which it must

move. "This is my knowledge." Who said so? It is the Master's knowledge which I have, which I will as a repository, to be passed on. Babuji said, all that is given to you is to be distributed. It is not for you. Nothing of it is for you. This is what he told me, way back in 1974, when he nominated me to be his successor in Shahjahanpur. He said that, "Not a drop of this transmission shall be yours. What you get is reserved for you, that I will give you." It is like a bank teller. The money in the bank does not belong to him. He is there to sign cheques, pass cheques, give out the money. But if he takes one rupee out of that money, he goes to jail, if he is caught. When we, as preceptors—hopefully some of you at least will be preceptors in the future—when we, as preceptors, try to retain that which you are given to distribute, it is the ultimate sin of holding the Master's wealth, which he has given to us for distribution, for ourselves.

This is the first knowledge that you should gain from this seminar: that what I get is not mine to keep, it is in trust, which is to be distributed without bias, without consideration of caste, creed, sex, what have you. If the *patra* [vessel] comes, I drop something in it. Remember what my Master said, "Nobody who comes to my house goes back empty-handed," and this principle you should follow. He told me, "Nobody who comes to your house, too, should go back empty-handed."

So what you receive here will be what you are able to accept, what you are able to absorb in yourself. If you are unbiased, if you have no prejudices, it will be a lot. If you bring to this course biases, prejudices, and mental reservations, of what this man can teach or

what can that fellow do, you will learn nothing from this course. It will be your tragedy.

So the ultimate need of a disciple, of a student, is to listen, to accept, to chew, to digest, and to offer to others. I pray that this experiment will succeed, because if it is successful, we shall go ahead with bigger programmes to offer the same facilities to others who are interested on a worldwide basis. Remember what I have told you so many times, that we do sadhana for two reasons: (1) to evolve ourselves to the highest; (2) to evolve to that level not for yourselves, but so that that evolution may be made possible for others.

May master bless all of you.

Thank you.

# Inner Culture

Dear Sisters and Brothers,

It seems I have to speak, though I don't know why. So I will try to say a few things today. First of all, I would like to give you all a happy news on this happy day, that the Mission had acquired approximately eleven acres of land at Madras to construct the Babuji Maharaj Memorial Ashram. Of course, it is a very tender and love-filled project. It will take time. All great things take time. And it will take a lot of sweat and a lot of expense. But it will be some sort of an international centre for the Mission. I hope you will all share in its labour, in all the ways that you can, that great love for the Master who has made all this possible for us. The eventual long-term programme is to celebrate the Birth Centenary of Babuji Maharaj there in 1999, by when I hope there will be not less than forty-five thousand abhyasis coming to congregate there.

Perhaps some of you know that the pace at which the Mission is expanding now is quite astonishing. I remember, when I joined this Mission in 1964, at the first Basant, we were hardly forty people. In Babuji Maharaj's house, there is a small courtyard in front, probably two hundred and fifty square feet, and there we all used to sit in a small *shamiana*. And if one new abhyasi came in three or four months, Babuji made it a great celebration. We all had sweets, he offered prasad to Lalaji Maharaj. Now I think that in almost all our

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Talk delivered to the participants of the SMRI Training Course at Hyderabad on 24th December, 1989

centres, not a week passes without a new abhyasi. In some centres, there is an abhyasi every day.

There is also an astonishing development, that one boy from Bombay, a Maharashtrian boy called Kurse, Venkat Kurse, who went to the USSR for some studies, without even being a preceptor, has managed to create a centre there with fourteen Russian abhyasis in Minsk, and they have already translated *Reality at Dawn* into Russian. They are now translating *The Efficacy of Raj Yoga.* By Master's Grace, that boy has recently been made a preceptor and I am sure there will be soon one hundred abhyasis in the Soviet Union. Another abhyasi from Boston, of Indian origin, has made some abhyasis in Budapest, in Hungary. We already have abhyasis in Czechoslovakia, in Poland, in Yugoslavia.

So you see, the Mission is growing in quite a fabulous way. I cannot find another word for it. And it is growing without our effort. Like all natural things, they grow without much effort from us. We have only to support the process and see that there is no destructive influence. Like, a baby is born; if he grows, of course the parents say, "We brought the child up," but the fact that we feed the child is hardly much contribution. They grow. Those of you who saw Mahabharat this morning* and saw Lord Krishna's *vishwaroopa darshana*—He grew from Himself, by Himself. Nothing was added on. He did not call for a few truckloads of material to build himself up into the cosmic form. That is how, I believe, essentially growth occurs—from within. And therefore, it is not any accident or anything fantastic or anything in the nature of an

* Reference to the then-current serialisation of the Mahabharat on television.

earth-shaking discovery, that Lalaji Maharaj prescribed meditation on light in the heart, because heart is the centre of our existence, and when the seed is sown in the centre it expands from there. One of the parallelisms to which Babuji Maharaj has referred, and which brother Narayana said yesterday in the seminar, and which few people have understood, is that all growth is in a parallel manner. Everything grows in the same way—from within outwards. I think this is one essential difference between materialistic growth and natural organic growth. We build houses by expanding them from outside. Nature builds from inside, and in this process, even one who grows can hardly claim any credit for it.

Those who have rightly understood Sahaj Marg, those who have rightly conceived of the way in which the Master implants the seed of spiritual growth in our hearts, those who have watched themselves growing in a most miraculous manner without much effort from themselves, should naturally develop a humility, born out of experience, and an astonishment of wonder, born again out of their own growth, which should leave them in some manner wonder-struck at this awesome, really awesome phenomenon, that something which was nothing can become eventually almost everything. When we seek to implant the ideas of humility, modesty, etc., by education from outside, they only produce a thin veneer of so-called civilisation outside. It is like white-washing a mud wall. Eventually it peels off, cracks and falls. That is how the great civilisations have fallen. That is how men who have not had internal organic growth implanted within have fallen, that is how everything falls eventually. Because there

is no supporting nature from within, which you call the Divine presence in the heart.

So, I believe, all genuine Sahaj Marg seekers, who are sincerely practising the method of our meditation, who have watched themselves grow, will automatically become humble citizens, not by lowering their heads and touching the feet of every old man that is passing, but by an acceptance of the fact that their growth, their development, is something beyond themselves, something about which they really have nothing to talk about as their own effort. And, therefore, an inner gratitude wells up in their hearts and eventually that gratitude can only be expressed in terms of love.

So, this miracle of transformation is that the Master plants a seed in us and eventually, with his nourishment—like you water a plant every day, he waters us with his transmission, the divine water of the divine love. Then when we grow and bloom and give shade to so many others who must succour under our shade, there is nothing really for us to be proud about; there is a great deal to be wondered at. Is this that seed which has grown today into this immense tree, the tree, the tree of life, the tree of knowledge, the tree of bliss!

I believe, this sort of education, this sort of culture, must come from within. This morning, my brother Omar from Switzerland was talking in the small seminar that we had, with the restricted number of participants, about the need to evaluate and take into account cultural differences. I would like to remind all of you that what we understand as culture is merely a veneer of civilisation, so called because these are superficial behavioural and other characteristics which are pasted onto us, plastered on to us, and under the

shadow of which we pretend to be civilised people, we pretend to be educated, we pretend to be cultured.

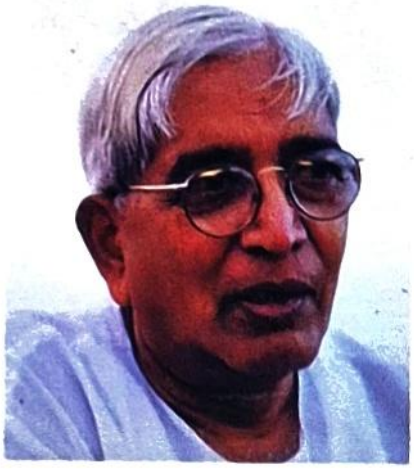
True culture comes from within. And that culture is not merely a human culture, but it is like culture of a divinely implanted seed. Like you talk of silk culture, the sericulture, you see. You talk of so many other cultures—culturing germs, microbes. A true culture means growth. Not something to do with music, fine arts, architecture, and behaviour. I believe our Western friends would do well to understand that true culture is something that reflects an inner growth, of an inner value deeply implanted in us, unshakeable by any outer forces, destructive even, so that the person in whom such a culture has developed is literally unshakeable, is invincible.

So, when this happens, when we are able to accept abhyasis from all over the world, and promote this sort of cultural growth from within in them, then we will find springing up a new population, a new generation of human beings in whom there will be a cultural unity. Not because they speak the same language—that will be never possible in a world as large as ours. Not because we sing the same style of music, because that, too, would be a deadening force. Nature must have variety in its external forms. But essential unity of the life force **inside** must also be there. It is the manifestation of an inner unity in an external diversity that brings the glories and beauties of this Universe which we are enjoying and admiring all our lives. That is the sort of transformation, that is the sort of miracle for which Babuji Maharaj and Lalaji Maharaj have planned. That is the miracle in which we have to participate, that is the miracle which we have to

eventually see in ourselves, in those around us, and marvel and say, "Lord! Is this possible?"

So on this occasion, which is a happy one, having ushered in this life a great saint of the past whom the Christians revere, love, are devoted to—Lord Christ—I take the opportunity of reminding you that we are really eager to see the divine culture, a divinely cultured society remembering that culture must reflect in inner growth, not in the knowledge of the fine arts and traditions, not in the recitation of the Vedas and the Gita, not in superficially acquired behavioural characteristics, but something from within, in which its divine nature is the same in all of us, so that we have an inner unity, whereby the hearts are linked all over the world, preserving the outer diversity which makes the Universe what it is. I pray to Master to bless all of you.

Thank you.



# THE PRINCIPLES OF SAHAJ MARG
## VOLUME - II

*I believe that sadhana must be something which becomes germane to my inner existence. It is eternal. It goes on with me all my time, like breathing. I am not conscious of it but I am breathing all the time. If I stop I wouldn't be able to speak here now.*

*So the perfect abhyasi is one who does not know he is an abhyasi. His abhyas is going on but he does not think of it as abhyas. He has a man whom he loves very much, totally perhaps, with whom he is totally identified, who is his goal, but he does not think he is my Master, or my father, or my son. He is and I am, and the two of us are journeying together, holding our hands.*

P. Rajagopalachari

The author, Shri P. Rajagopalachari (born in India – 1927), was raised in the rich cultural heritage of the East, although educated extensively in the western tradition. He has traveled widely, meeting interested seekers throughout the world. This volume, the eleventh in this series contains his speeches and talks during the period October 1988 to April 1989, at various centres within India. Shri P.Rajagopalachari is President of Shri Ram Chandra Mission.

Sahaj Marg (the Natural Path) is a system of practical training in spirituality of the Shri Ram Chandra Mission. It is in essence the well-known raja yoga (yoga of the mind) remodeled and simplified to suit the needs of modern day life. Its goal is inner perfection – God realization. According to the teaching of Shri P.Rajagopalachari, God is infinite yet simple, and therefore the way to reach Him must be simple. By proper regulation of the mind through meditation, under the practical guidance and support of a spiritual master, one can evolve to the highest. The support is made possible through the use of pranahuti (yogic transmission). It is defined as transmission of Divine energy for the transformation of the self. This transmission is capable of being felt by anyone who practices this system for a brief period.

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